But the greatest of all is Charity. Cor: 1. 13 v.

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WB
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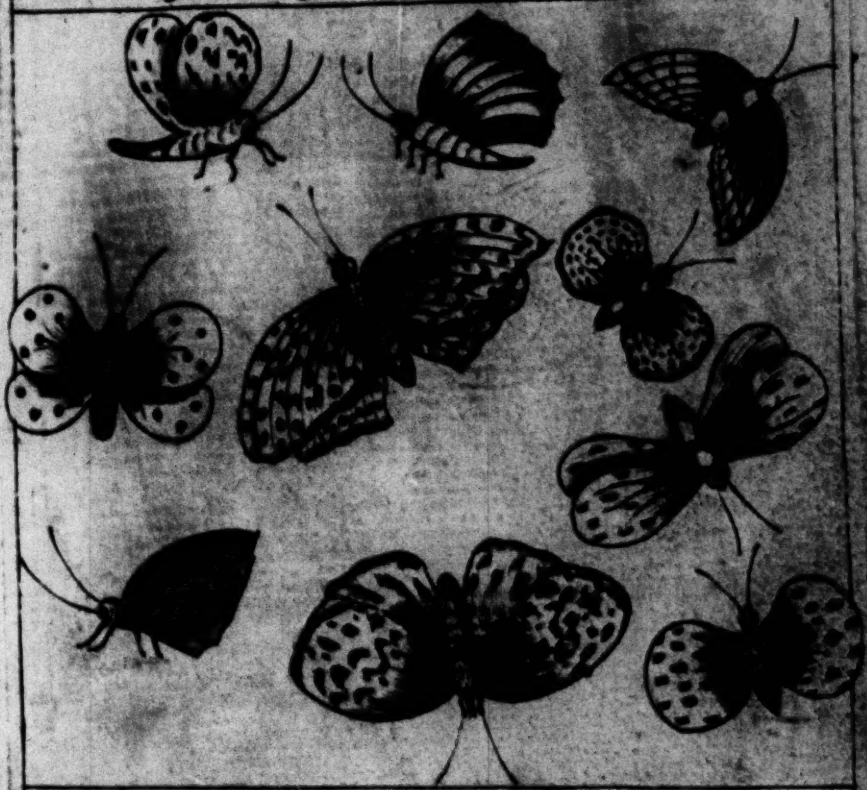
Time drops Pearles from his golden Wings
yea the Orient on's: wee for Butterflyes haz-
zard God, Christ, Heavens ioyes, our Immortall Soules
to Eternity, & all for nothing, for nothing



Call Time againe, Call Time againe Cryed
a great Lady when it was to late Prize
it therefore as ye greatest Iewell in ye world

G.R. III.
BR. MUS.

THE LADIES *Charity School-house Roll* OF HIGHGATE:

OR

A Subscription of many Noble, well-disposed Ladies for the easie carrying of it on.

BEing well informed that there is a Pious, Good, Commendable Work for maintaining near forty Poor, or Fatherless Children, Born all at, or near *Highgate*, *Hornsey*, or *Hamsted*: We whose Names are subscribed

do engage or promiſe, That if the ſaid Boys are decently Cloathed in Blew, lined with Yellow; conſtantly fed all alike with good and wholſom Diet; taught to Read, Write, and Caſt Accompts, and ſo put out to Trades, in order to Live another day; Then we will give for one Year, two or three (if we well like the deſign, and prudent management of it) once a Year, the ſum below mentioned: But if we be not fully ſatisfied, that the ſaid Boys are all of them true Objects of Charity, or are in the leaſt neglected to be taught the holy Scripture, and Fear of God by good Diſcipline, frequent Catechizing, and orderly going to the Publick Church every Lord s Day, Forenoon and After; then we will not mind this our promiſe in the leaſt, or contribute any thing at all to it: But hoping that the work may be good, take Root, find many friends, laſt long, be commendable in future Ages, we be enclined to do as above mentioned, not knowing

ing but that a Kernel may become a Tree, and a thing of ſmall beginning prove popular and praiſe-worthy to the Honour of our Proteſtant Religion, and in time find many Benefactors: Alſo it ſtanding ſo exceeding well and near this City's famous Hoſpitals, which were not half ſo great as now. However, this little Infant being the firſt erected thing in our names, and Dedicated to us as a Pious Work, worthy of Encouragement; we are not willing it ſhould wholly die, but to try the Expedient, believing all good Works to be good, and not to be repented of, in Life, Death or Eternity, but the ſureſt ſign of true love to God, and Faith in our Lord Jeſus Chriſt.

And now 'tis ten to one but ſome of your near Acquaintance, as well as your great Relations, may ſay, *Pray Madam let us trouble you with a ſmall ſum, or a few Guynies to this good Work, hoping it will be no ſin to add a little Charity to your Ladiſhip.* And in ſuch a caſe you may for the eaſe of your

memory, ſet it down in one of theſe Lines below, and ſo you will be ſure not to forget or wrong us. Now a Lord or Gentleman's money will do almoſt as well for our School as your Ladiſhips, only we will ſtill aſcribe all to your Honour.

For God's ſake do not object any thing, but read and ſee whether theſe Scriptures do not all ſeem to be for us:

The night comes when none can work (that is, at Death) *Joh.* 9. 4.

Be merciful, as your heavenly Father is merciful.

Lay up Treaſure in Heaven, Matth. 6. 20.

He that ſoweth ſparingly, ſhall reap ſparingly, 2 Cor. 9. 6.

Make ye *friends of the unrighteous Mammon, that when ye fail* (that is, when ye depart this world) *Chriſt may receive ye into his everlaſting habitation.* Luk. 16. 9.

He that obſerves the wind ſhall not ſow, or he that regardeth the clouds ſhall

ſhall not reap, (that is, he that makes excuſes and objections) *Eccl.* 11. 4.

But caſt your Bread upon the waters, and after many days you ſhall find it, Eccl. 11. 1.

Give, and it ſhall be given to you, Luke 16: 38.

Charge them that are rich in this world, that they do good, and not truſt in uncertain riches, but be rich in good works, 1 Tim. 6. 17.

Bleſſed is he that conſidereth the Poor; the Lord ſhall preſerve him alive, when he lay ſick; and not deliver him into his enemies hands, but he ſhall be bleſſed in the Earth, Pſal. 41. 1, 2.

And now he that gives in Life, carries his Lanthorn before him,& makes his own hands and eyes Executors.

The Great Ladies do allow their Houſe-keeper one bottle of Wine, three of Ale, half a dozen Rolls, and two Diſhes of Meat a day, who is to ſee the Wilderneſs, Orchard, great Proſpect, Walks and Gardens, all well

kept and Rolled for their Honour's Families, and to give them ſmall Treats according to diſcretion, when they pleaſe to take the Air, which is undoubtedly the beſt round *London*.

Three or four ſhort Reaſons why you Noble Ladies ſhould not let this little School-houſe die:

1. *It is but little yet you have done for Chriſt, or the Honour of Religion, being cumbred with many things, like* Martha, *you neglect the beſt.*

2. *In this you imitate the beſt two Princes that ever Reigned in this Realm, Queen* Elizabeth, *and* Edward *the ſixth, who founded moſt of the great Hoſpitals.*

As for Queen *Elizabeth*, ſhe hated Popery, made Chriſt's Righteouſneſs her Rock, loved the Parliament, City and Dutch (a Cord hardly to be broken.)

3. *It ſtands ſo well, and is really dedicated to you who are the choiceſt Flowers in Nature*: What is beloved like you Engliſh Ladies? no mortals more

more happy, if ſin do not hurt you. Others have not the hand and purſe. Others have not the Climate. Others have not ſuch Husbands as your Right Engliſh Nobles are, or were many of them heretofore. No ſuch Noble Seats as moſt of yours be. You have every one a *Canaan*, Milk, Honey, and the holy Goſpel preacht; and may that ever be, and your lives exemplary, whilſt the Sun, Moon and Stars endure.

But pray Madams, why ſhould Old *Sutton*'s brave *Hoſpital*, ſuch and ſuch Hoſpitals flouriſh, but yours die; yours who are certainly the beſt and greateſt Ladies in the whole world?

May God Almighty bend your hearts to us Poor Boys, who will ever pray for you and all yours.

An Eſſay, or humble Gueſs how the Noble Ladies may be enclined to give to, and Encourage their Charity-School at Highgate, *near* London.

AND firſt, my Lady ſuch a one cryed, Come, we will make one Purſe out of our Family, and if we get ſo much we will buy a Cloſe, Mead, or Field, near the School, and it ſhall be called by our names to the worlds end: A Noble Motion.

My Lady ſuch a one ſaid, She would give for one Year or two, but ſettle nothing.

And my Lady ſuch a one ſaid, She would give only to the Lecture, which is every Lord's Day, Winter and Summer, about five or ſix in the Evening.

But my Lady ſuch a one ſaid, She would firſt inform her ſelf, and then do as others did.

My Lady ſuch a one ſaid, She would

would give at preſent, becauſe ſhe liked the School-houſe Orders, and its ſtanding very well, and was very much taken with the Wilderneſs and Walks.

And my Lady ſuch a one ſaid, She would give for the fancy of the Roll, and Charity-ſtick, and that ſhe never ſaw the like, and did wonder how any body would ſpeak againſt the deſign of it.

My Lady ſuch a one ſaid, She would give, to bind ſome out, or ſend one or two to be Poor Scholars in *Cambridge*, or elſe to a Sea-Captain, to learn Navigation, and get her Lord (if ſhe could) to give the Quit-Rent of one or two Houſes yearly; ſaying, It was no more than the Hawks-man coſt him, or elſe ſhe would ſpare one Point of *Venice*, but the thing ſhould go forward: Another Lady *Warwick*.

And for the ſix or ſeven Citizens Ladies we intend to go to, we do verily believe they will give pretty well, becauſe they are the chiefeſt in all

London,

London, and eminently good.

My Lady ſuch a one cryed, By her Troth ſhe would give nothing at all, for ſhe had waies enough for her money; But the next ſaid, She would give ſo much for five or ſix ſtone of Beef every Week; and which of theſe is moſt like to Repent when they come to die and go into another World?

Then my Lady ſuch a one ſaid, She would give for Bread and Beer between this and *January* come Twelvemonth, and others promiſe for their Cloathing.

But we have abundance of waies and objects for our Charity: Ay, ſaid a fine young Lady, it is the better for us, we have abundance of Maſſes, many Joints, Toes, Feet, Fingers, (ſome Excuſes) all ſhould do ſomething in order to another World, where we muſt be for ever; 'tis good to ſend a little before-hand; Faith laies out for Chriſt, and up for ſelf; but builds not upon works in the leaſt, (that is) Hay, Sand, Straw, Stubble; but

but Chriſt a Rock for ever; and we ſhould be glad to do any thing for his Honour, who Loved, Lived, and Died for us, and ſtill maketh Interceſſion for us to the Father.

And now, good Ladies and Gentlewomen, We humbly pray that all your Charity be ready about *Whitſuntide*, or *Midſummer* next, at the furtheſt, or ſent in to the Worſhipful Mr. *Henry Corniſh*, of *Blackwell-Hall*, Merchant, next door to the Gate, whom we have one and all Prayed and Petitioned to be our only Interceder, Receiver, and Chief Treaſurer for Life, to all you much Honourable Ladies and Gentlewomen, of the famous, mighty, well-beloved City of *London*, or other places round about; or elſe to *William Blake*, of *Covent-Garden*, Woollen Draper, at the end of *Maiden-Lane*, in *Bedford-Street*, at the Sign of the *Golden-Boy*, who will likewiſe take the ſame care to ſee it fairly Regiſtred, for the Honour

nour of your Families; or wait upon your Honours with the Clerk, to give you further ſatisfaction in any particular, when you pleaſe to command it.

The

THE Noble Marqueſs *Galliaces*'s Sufferings for the Truth was famous through the World; your Lord's embracing of it, makes his Marquiſdom more great; and may that Truth which our true Proteſtant Religion teacheth, be for ever in and among your Noble Family; may all the Branches of it flouriſh as Palms and Cedars, be all as green Bays in the Courts of God's own Houſe; may the young Lord and his Noble Lady, and that great Maſs of old Gold, be dedicated to the Lord that made Heaven and Earth; and all their Bleſſings be ſprinkled with a Bleſſing from above, which may be as the Dew and Rain to the new-mown Graſs, to make you all fruitful in the waies of God; loving him for himſelf, and his Son for ever, and all Good works, becauſe they are ſo: And this, amongſt many,

many, we humbly beg your moſt Great and Honourable Family, to abound in: And that as at the Dedicating of the Tabernacle, *Exod.* 35. 22. every one brought ſomething; ſo at the Rearing of this our Charity School-houſe, one half handful of theſe Broad-pieces may be flung in as a Free-will Offering to the Lord, who will then ſanctifie all that great Lump or Heap beſides; and bleſs you all, as he did the Seed of his Beloved *Iſrael* of Old; and that he may ſo do, we ſhall in our ſtation, as Poor Hoſpital ones, ever pray.

Moſt Honourable
and Great Lady,

THE Bounty of your Noble Deceaſed Mother, the Lady *Marchioneſs*, and great Hoſpitality of the Marqueſs your Father to the Poor of this Town, as well as other places, which has been, and ſtill is, and was, before we, or any of us were born; to our Poor Parents, now Widows and Widowers, many of them, of which Bounty we having largly taſted, obliges us, and all of us, humbly to acknowledge your great Goodneſs, and the Charity of your Family, the only Noble one near our School; wherefore, Dear Madam, we moſt humbly beg leave of your Goodneſs, to preſent one of our Chari y Sc hool-houſe Sticks, or Letter, to your Ladiſhip, and do promiſe one and all, never to forget, nor ceaſe to pray for long Life, and Eternal Happineſs, through our Lord Jeſus Chriſt, to your moſt Noble Ladiſhip, and the Marqueſs alſo.

May

May it pleaſe you moſt
Great and Noble Lady,

YOur Gentleman ſays, That your Honour fears the Yearly Charge of the Ladies Little Charity-School, will in time bring Ruine to my Family, if not look't into; I return a thouſand humble thanks for this moſt kind Caution; but I cannot in the leaſt believe thoſe good and Noble Ladies, whom I ever intended, believed, and have Dedicated this unto, will ever ſuffer ſuch an inferiour, mean and little perſon to ſink under the Burden of ſo good and great a Work, tending to their own Honour, and the Honour of Religion; which will be a good Work, if half the World ſhould oppoſe it, becauſe 'tis not only commended, but commanded in holy Writ, to do all the good we can whilſt opportunity laſts; for at Death no man repents of being or doing good, nor never will whilſt the World ſtands, but thouſands for their not doing have complained

plained how they have loſt their time; and a very great one of this Nation ſaid, Man's only Happineſs lies in being good, and at leizure doing good, imitating the glorious Sun and Air; yea, the beſt Saints and Angels, and God himſelf, who is good to all, and all his Works. Oh Madam! how ſweet and cheering are theſe Beams to every Creature, and that Air too, through which they ſpread and ſend themſelves to us below, who have yet holy Angels to guard us, as well as the bleſſed Writ, and thoſe good examples in it for to guide us in our Charity; which does every where commend the poor Widow and Fatherleſs Children to us, as the trueſt objects of it; theſe being really ſuch, and you a very Great, Noble, and Pious Counteſs, abounding in all manner of Mercies, Honour and Plenty enough; a large conſiderable Off-ſpring, as young and tall Plants and Cedars, to ſtand on high ground, flouriſh as Bays and Bay-Trees in the True Church of God, as

well as in this happy Nation, the moſt happy yet in all the known World, and a Lord and Husband of a Thouſand, to Crown all theſe many Mercies; for all which we heartily and moſt humbly beg, as on our Knee, that we may have your Noble ſtep in this Good Work, as a Leading Card to other Pious Ladies, and a little ſmall Acknowledgment, which you cannot better make to the Great and Good God, of the deep ſenſe you have of all his many mercies; To whom be Glory, Honour and Dominion, world without End; *Pray all we Poor Boys.*

May

May it pleaſe you moſt Great and Noble Counteſs,

AS your Title bears the greateſt ſound, ſo your Name and Memory will be more beloved than all that ſhall ſucceed; the Proteſtants loved, and they all bewailed it in the Nation when it fell; but, while *Sion-Houſe* ſhall laſt, Old *Northumberland*'s Name will live; and may you live alſo for ever; Live, when Sun, Moon and Stars ſhall be no more: Live in the heavenly *Jeruſalem*, when earthly *Sion*, and earthly things ſhall be no more; And that you may ſo do, let the Love of God now dwell in you; the Blood of Chriſt and his Spirit waſh and ſanctifie you, Soul and Body, to make both blameleſs at his coming, and to wait for his Son from Heaven; which, though it may not be in your daies, yet will it be a pleaſure all your life long to think indeed upon it; and that when he comes the ſecond time, it will be without ſin unto ſalvation;

tion; without ſin, that is a good word indeed: At his firſt coming he was loaded with ſins for us, *Iſa.* 53. O read often this Chapter; but he is now without, and ſhall appear without ſin for us: Chriſt is got rid of our ſins by his ſufferings; he gave ſatisfaction for us to the Father; no Pens nor Tongues can ſufficiently ſet out this: Madam, feed your thoughts upon it frequently; the worlds all vanity from top to bottom, and muſt paſs away, 1 *Joh.* 2. 17. But the Love of God, and Blood of Chriſt, abides for ever: O happy man that maketh that his portion! All things fail but my God and my Duty, ſaid a great one: Oh! keep cloſe to Chriſt then, that he may claſp you when you and this world muſt part: *Truſt not in worldly Princes*, ſaith the Pſalms; *Their breath is in their noſtrils, and will ſoon fall to earth*: *Happy is the man who hath the God of Jacob for his portion, which made Heaven and Earth*; and that Heaven and Earth may both be yours: One you have already,

and

and the other may you ever have alſo; That ſhall be the prayers of us poor School-Boys; yea, we ſhall all pray, that you may for ever ſit down with *Abraham*, *Iſaac* and *Jacob*, *Luke* 13. *v.* 28. be in the Kingdom of God to ſing the everlaſting praiſes of the Lamb, and his Joys to Eternity, *Revel.* 7. 16.

May it pleaſe your moſt Great
and Noble Ladiſhip,

WE, the Ladies Hoſpital-Boys of *Highgate*, have humbly preſumed to pray, and dedicate one of theſe little Charity School-houſe-Sticks to your Right Honourable Family, which is Illuſtrious, as a Star of great Magnitude, and has ſhin'd (if not out-ſhin'd) moſt in this our Horiſon, for great Wiſdom in the Laws and Statutes of the Kingdom, which made the Nation ſo happy in the Reign of Queen *Elizabeth*, when your Lord's Noble Anceſtor governed all as only Miniſter of State; and may your preſent Lord be as great and as good a Patriot to his Country, the Laws and Priviledges of it; yea, and Patron to the beſt of Preaching-Miniſters, as his Noble Family or Grandfather has been heretofore; and ſo, whilſt he really loves both his Prince and Kingdom, with the Preaching-Mini-

Miniſters alſo, he muſt needs be a good and great friend to both, and our Proteſtant Religion, ſo much ſtruck at, at this time, which is far beyond all the earthly things in the world, for true value and eſteem; may your Ladiſhip and Lord therefore both long live together, and may your mutual Love be bleſſed by the Great God, with many Children, as it is; and may they all live, and ſtand round your great Table, as Olive-branches, flouriſh in the Courts of God's own Houſe; be good and pious here, holy and happy to all Eternity; for that is a long thing, and muſt be, and our Immortal Souls too, when the Sun, the Sea and World ſhall be no more.

Moſt Honourable Madam,

WE are come again, though the Year be hardly out ſince our ſetting up; But for the future, we will never trouble your Right Noble Ladiſhip more than once, if ſo often; but now neceſſity puts us upon it for getting ſomething out of Great Families, to carry on this next Years Charge: And we remember how your Honour gave a Caution when you ſent your Guineys, not to be too troubleſom, for that you had very many objects in the Country, which did need my Lord's help; and the truth is, the whole World is full of wants, ſo that Good and Great Perſons can never lack Objects; but this is a thing not common, that bears your Noble Name, and is Dedicated to the Honour of your Sex; and in feeding it two or three Years, you will make it live it ſelf, and ſtand upon its own Legs; and would your

Honour

Honour but be pleaſed to ſend to ſee how well it ſtands; in the mean time, we well know you to be a good and prudent Lady, and therefore will not believe in the leaſt you will yet ſtick out to help us, till the thing be a little ſtronger, and have taken better Root, which it will ſoon and certainly do; and then you, nor no other Noble Ladies will ever repent in the leaſt of what has been done for us; who will ever pray, for you, my Lord, his Sons, and all your Noble Family, that your Souls may be truly happy, when the World ſhall fly away like a mighty Eagle, and be ſeen no more for ever; the Sun, Moon or Stars be darkened, the Silver Cord looſed, or the Golden Bowl broken, and the Spirit return to God that gave it, *Eccleſ.* 12. *v.* 2, 6.

Right

Right Honourable Madam,

THough all Good Works may be ſaid to ſpeak for themſelves, yet a powerful Interceſſor does do well, and (for your houſe) or moſt Noble Family, a greater than your ſelf cannot be; for as our Lord Jeſus Chriſt his greatneſs with the Father, makes every thing to be eaſie, and readily granted, that he moves the Father for; ſo your Power and Influences muſt needs be very ſucceſsful, becauſe you move the neareſt of Relations, and them too that are all eminently Religious, and ſuch as have been ſo for many years; the Grandmother being yet living in the Children & Grandchildrens graces. (Madam) aſſure your ſelf, 'tis for a Good Work we are now a begging, and it muſt be none but good and great Families, and a few Citizens, that are very eminent indeed, that we intend thus to go unto; and in ſo doing, how can we miſs, eſpecially when it is fully reſolved

reſolved, by God's grace, that the Diſcipline of this little Charity-School ſhall be as near as may be, for the Honour of God, and Religion, to the beſt of our power; and who can do too much for him, who is all, and will be all, for ever? He gives us all we have, and though we can give nothing to him, yet he accepts of what we give to any, ſo it be for his Honour; and the higheſt Honour on Earth is to be good, and extenſively doing good, like the Air. 'Tis but a little while at beſt, that we can work, and it may be you, and the great good Ladies of that Family, will never have ſuch an opportunity to help erect a thing that may laſt, perhaps, to the laſt period of time, and be ſo long for the Honour of your Noble Sex and Family alſo; and therefore pray deſpiſe not the day of ſmall things, nor this good deſign.

Moſt

Moſt Great and Right Honourable Counteſs,

AS your Noble Name and Title is beloved by all; ſome for worth, in that brave Warrier, who yet loſt his head in the daies of Queen *Elizabeth*; and others for that brave Knight your Father, who loſt his in the late times, for Loyalty to his Prince; both which will hardly be forgotten; and eſpecially whilſt your Lord continues (as he does) to do all good, and good Offices for his King and Country; may ſuch Peers flouriſh, and be (as they are indeed) Pillars of our Nation, which do bear up Prince and Peoples Happineſs and Honour: And for this may Children love you; yea, Children yet unborn, will, when they come to know the worth of our Religion; which if loſt, our Bodies would be all ſlaves, and our Souls in danger to be damned for ever by Antichriſtian Errours. O Madam! who can love

love enough, whilſt he loves his Country ſo exceeding well, and the Proteſtant Intereſt alſo! May you, yours and himſelf, all long live; live for us, for our Prince and Nation (once a Terrour unto others) but eſpecially for himſelf, and true Happineſs; for to live to God is beſt of all. We may live to our ſelves and Fortunes, our King and Country, forget Heaven, and ſo be loſt and miſerable to Eternity, which will be Heaven when all is done; and no home is like that, and he that made it; for his favour is better than life it ſelf; and may that favour which he bears to his Choſen ones, be to you, and yours alſo; yea, may you all ſee the good of his Inheritage, and be bleſſed in Soul and Body, with all your Right Noble Iſſue, here, and hereafter; pray every one of us.

Moſt

Moſt Great and Right
Noble Counteſs,

SAies the Lord, *I have ſet watchmen upon thy walls, O Jeruſalem! that ſhall never hold their peace day nor night*: Your brave Lord, moſt Noble Madam, may be ſaid to be the ſame; & if ever faithful warning was given to a Prince and Nation, of dangers near, and Counſels to prevent, even at the brink, your Lord hath certainly done it, with ſtrength of Wiſdom, Zeal and Boldneſs, that never man ſpake better. And now what ſhall we ſay of this our great Nations Seer, that loves *Scotland*, *England*, *Ireland*, and the Proteſtant Intereſt, all the world over; it being extenſive, like the Truth it ſelf, and the holy Goſpel; who can love more than every place where it is profeſſed? or preſerve Liberty and Intereſt (our only Jewels) better than ſtrongly to oppoſe all enemies? for which may his Noble Name and Memory

mory live, and his Lordſhip ſit as long as ever States-man ſerved a Prince; and for his Zeal to Prince and People, let both love him, and the Love of God dwell in him; the blood of Chriſt be his Laver, and when ever his great Soul ſhall leave this little lower ſinful World, let the holy Angels guard him, and our Lord Jeſus Chriſt perſonally preſent him to the Father, to ſing the high praiſes of God and the Lamb to all Eternity: And when any of his near and Noble Family and Race have ſerved their Generations, and fallen aſleep, may they do the ſame, and ſo ſucceſſively to the World's end; pray we Poor Hoſpital Boys.

Right

Right Honourable and
Noble Countess,

SOlomon tells us, *Wisdom is the principal thing*; and if it be, as it is most deservedly accounted, an excellent piece of Wisdom, to know all the Laws and Statutes of a Nation; What is it then to know the Laws and Statutes of Heaven, the Will and Pleasure of the great and mighty Monarch, Lord God of Heaven and Earth? which your Lord yet doth: Surely this must needs make him to be a great Figure, and a great States-man, in this our Kingdom: And may many, many such States-men be to Rule and Govern the Great People of this Nation, under our most excellent and good natur'd Prince: And may their Wisdom be ever hearkened to, and their hearts be zealous; for his Greatness, and all the Peoples Interest; for he that serveth both shall never miscarry, to his Honour, and the wisest

wiſeſt Ones Applauſe: May your Lord ſteer in this Chanel, miſs all Rocks, eſpecially what may hurt his Soul, live to his God and himſelf, as well as his Prince and Country; for Eternity is a long thing, and may he, you, and all your Noble Iſſue be ever happy in it; *Pray one and all we Haſpital-Boys.*

Right Honourable Madam,

MAny and great have the Changes been which your Ladiſhip have known; but this is certain, there is a great and unchangeable good God, who lives for ever; and becauſe he is ſo, *therefore the Sons of Jacob are not conſumed.* Madam, 'tis this God, and his Love we muſt ſtick to, for nothing elſe will do us long good; all things fail and fade, ſet that aſide; the faireſt Beauty, and the ſweeteſt Roſe; the richeſt Garment, with the greateſt Wealth and Honour, will be left on Earth, to die like other things; but the Living God, and the Living Word (Jeſus Chriſt) who lives with, and by the Father, ſhall abide for ever, *Joh. 6. v. 57. And whoſoever believes in him ſhall never dye, c. 11. v. 26.* Oh Madam! may you ſo live, live for ever with the Son and his Saints in the Kingdom of the Father, to drink of the new Wine, name-

namely, his Love, which he ſpeaks of: Oh! 'tis that, that muſt be our portion, if we have any thing worth the ſpeaking of: What's the fluttering up and down the world, or the Enjoyment of the world, with all Accommodations in, and Applauſes of it; if we loſe our Souls, as Chriſt ſpeaks, what ſhall it profit us? That's a Jem, or ineſtimable Jewel never to be Rated but in Eternity; it comes next of all to God and Chriſt; it's immortal, ever living, and ſhall never die; if ſin does not hurt it, nothing can: God Almighty make Chriſt to be our Righteouſneſs, both in Life, Death and Eternity; and that we may know this his Righteouſneſs which is nigh, and this Salvation which he ſo often and affectionately calls upon us for to mind; ſaying, *Hearken, hearken unto me my People; Give ear unto me, oh my Nation!* This (*my*) is a ſweet word; Scripture *myes*, and Scripture *ours*, are all ſo. Oh! read, often read this 51 of *Iſaiah*; 'tis a ſweet Chapter, and tells you what

ſhall become of Enemies to his Church and People, and how the Moth or Worms ſhall eat them up like Wooll: But that you, nor your Noble Lord may never be, we ſhall ever pray, pray, pray.

Right

Right Honourable and
Good Madam,

WE ſhall find in all ſorts of Relations Spiritual and Natural; that having done much for any that they love, it engages them ſtill to do more; inſtance *Paul*, Chriſt and *Moſes*; now God, Chriſt, Religion and Good Works, have ever been the Beloved things of your heart; ſo we yet preſume that they ſtill are, and ever ſhall be, to the laſt moment of your Life; and beyond that, none can love: Your Right Noble Siſter *Warwick* was in this moſt of all Noble; for ſhe loved much, and gave more than any in the Nation of her great Rank, yet now enjoys all things Oh Madam! be not yet weary of well doing, for you will certainly reap to Eternity, what you ſow from faith, in Chriſt, love to, and union with him; and may your union with him be more inſeparable, as it is than your Arm to your Shoulder, o'

your Soul to your Body; yea, theſe are not ſo inſeparable, as both are to Chriſt; for though Time, Sin or Death may ſeparate them for a while; yet Sin, Death, Grave nor Eternity, ſhall ever ſeparate either from Chriſt; but becauſe he lives, both ſhall live, and be where he is; and what a little while is it that you have more to work for God, Chriſt, Heaven, and Eternal Happineſs? Oh! when thoſe Everlaſting Manſions are really thought on, it makes our Souls mount as the Lark, our Thoughts and Deſires, like the wing and tongue of that nimble morning Bird, to praiſe its Maker. Madam, we write not theſe things in the leaſt to ſtir up kindneſs towards us; you have enough, and have done enough, more than any; for you really gave firſt of all, and we doubt not in the leaſt, now our Year is up, but many Noble well-diſpoſed perſons will follow your good Example, and ſome of your great Relations, if you but give a little

hint

hint this way, it being for so good a work, as certainly it is; and your Labour of Love to us poor Fatherless Sinners, and others God's Saints and Servants, he will never forget.

Most Honourable Madam,

'TIs the Goodneſs of the Great God that he beholds things below, and is good to the Children of Men, yea, all his Works; may you from that kindneſs have your heart, your lips and your life, yea, your ſoul fill'd with that Marrow which is from above, no where to be taſted but in Religion or Communion with himſelf, and when that is ſtrongly moving in you, how eaſie will it then be to prevail with you for a little kindneſs, to an Engliſh Charity-School? which is young, and in its Infancy (as yet) but will ſoon become ſtrong, root, grow, and be a great thing, if the Ladies be not wanting to promote their own praiſe; for what's more praiſe-worthy, than to be good, and do good? to raiſe the Needy from the Duſt; Poor and Fatherleſs Children, from Ignorance, Idleneſs and Beggary, to know themſelves, and God

God in Chriſt, live another day in a hard world? to this Good Work, you, and none but you, and this great Dutcheſs in all your Kingdom, are invited; ſurely your Figures muſt needs be great among the Engliſh Ladies: *God Almighty bleſs both your Princely Families, and make them and theirs to be blameleſs at the coming of the great God, and our Saviour Jeſus Chriſt, pray one and all we Poor Hoſpital-Boys.*

Moſt

Most Great Lady,

IT is your Happiness that you have not a great Lord in his own Country only, but a good one that lives well, does well, and is much beloved where he comes; may you both long live, have your Land and Country flow with Honey Gospel, as it doth, with Milk and Kine, which is yet a great mercy; fat Ground, a good Climate, holy Lives, with heavenly Preaching, is the best place to live in in the world; and oh that this Nation were but stockt with more Prophets than it is! and oh that those that be, were but more countenanced than they are! oh that the Pulpits were but more open than they are, or like yet to be, and Drones quite asleep, dead we mean, or out of the way, that those that can Preach, and would, might yet be restored to the great Congregations! A Preaching Minister is a Star or Finger pointing unto Christ, a Golden

den Stick or Candle in the Socket; a Silver Bell, that gives a good melodious ſound; drops heavenly Dew, and feeds with Manna; Bread that comes from Heaven: Chriſt Preacht, and Chriſt broken in the Preaching of the Goſpel, is the Bread of Life, and the Water too, which he that drinks ſhall never thirſt. *Give us this*, ſaid the Jews? Ay, Chriſt's Fleſh is meat, and Chriſt's Blood is drink indeed: We may all by faith think upon it, and that is really eating in a Goſpel ſenſe. May Ladies, eat like Angels; yea, your Ladiſhip, and live upon the holy Joys and Comforts of the Spirit; have Fellowſhip, true Communion with the Father and the Son; be no ſtrangers to the Love and Life of God, who is ſeen in all his works. What's the Roſe? a painted bloſſom of his Beauty; the little Pink and Violet, but a thing of his, which all the world cannot make? the Honey-comb and Hony-drops from Heaven; the early Dew, ſweet Showers, and fruitful

Sea-

Seaſons; all Preach a good God to a heavenly mind; the morning Star, and glorious Sun and Beams Preach Chriſt; and there is but one Sun, and one Chriſt for all the world: Many Eyes cannot ſee, but all might, were they heavenly, never hurt or hinder one another; and Chriſt is ſimiled in theſe glorious Beams of his Beauty; for the Sun is no more to Chriſt than one Beam or Ray: May theſe Rays, Joys and Comforts be upon you and yours, heads, and hearts, and ſouls: May you all know, and dwell in the Love of God, which paſſeth knowledge: May your Children be all taught of God, according to his promiſe, to avoid ſin, the ſins of the times; live as Pilgrims and Strangers to noiſom luſts, the ſins and pleaſures of this Age: And may your Love and Piety abound to us, and our Poor Hoſpital-School, or little Charity-houſe; and in ſo doing, you will imitate the Divinity, who is good to all his Works; yea, the Spring that refreſhes every thing;

thing; the blew veins, or boſom-flowers, come from, or are refreſht by that; yea, the Sun, and Beams of it; for though this glorious creature be millions of miles diſtant from us, yet his Influences come down to us every day. O ſend, ſend ſomething to us then, although you be in *Cheſhire*; though you be where you will! and then we will all pray that you and the whole Family that love God, may be bleſt with long Life here, and Eternal Joys hereafter.

Right

Right Honourable Madam,

THis is certain, That the Sun, Moon and Stars, in ſome ſenſe, do not more adorn the Heavens, than good Lives, good Doctrine, and good Works do Religion; and if any Religion in the world be more inward, ſpiritual and heavenly than others, ſurely it is the Doctrine of our true reformed Proteſtant Religion, which lies not in Shews and Ceremonies, but in Love to God, and all that bears his Image; which we Poor Children cannot yet be ſaid to do, whilſt Poor, and altogether ignorant of our ſelves and Maker; and ſuch are We; And all We which do humbly preſent our ſelves as Objects to your Honour's Charity: And yet if We, or ſome of Us, by God's Bleſſing, good Diſcipline, Catechizing and Preaching, ſhall be brought to know our ſelves, and the Lord Jeſus Chriſt, as well as to get our Bread, and be put forth into a hard

hard World, to live another day; then our Advantage will be great, and your Satisfaction alſo, becauſe your Bounty has contributed to this good Work; and becauſe 'tis a good Work, 'twas very unfit your Honour ſhould be left out in the leaſt: For your Good and Noble Lord has ever ſtill been in (as we hope he will) when Religion, Liberty, or the Civil Intereſt of the Nation has been at ſtake in the leaſt, as a bold and brave Champion for his King and Country; yea, the three Kingdoms; for which God Almighty bleſs all, and every Branch of Ye: And may your Names be in the Memory of our Nation, your own Country as it is; Yea, the Lamb's Book of Life eſpecially; for all out of that will be everlaſtingly caſt into the Lake that burns for ever: *Rev.* 20. 15. *God Almighty bleſs us all with the Power of Religion, that we may yet have an abundant Entrance into his everlaſting Kingdom. To whom be Power, Glory and Dominion, world without end.* Amen, Amen.

Right

Right Honourable and
Good Madam,

THE Great God and his Goodneſs having made you and your Lord not only Noble and Great in Quality, but Good and Gracious in Diſpoſition, loving Humility and Religion, which teaches the right way to Life and Happineſs, as it is moſt full, and plainly revealed in the holy bleſſed Writ and Word of God, the which may ever dwell in your hearts, to ſhine in your Lives as it does.

Oh! when Lords and Ladies fear the Lord God Almighty, that made Heaven, Earth, Sun and Seas, they do abundantly add to their own Honour, and praiſe their Creator too: May you both ſo do, love him, and live to him, who is all, and will be all for ever: And may he dwell in your hearts by faith, eſtabliſh, root and fix you both in himſelf, *Giving you to know, taſte, and comprehend with all Saints, what is the height,*

heighth, breadth, length and depth of his grace, and to know the Love which is unsearchable, and passeth knowledge; and be filled with all the fulness of God, Ephes. 3. 17, 18, 19. Yea, may the young Lord your Son, grow as a Lilly; be as a Vine that runs over the wall, and in time root as a Cedar, to be tall in the Nation, and may many Branches be his Portion; yea, all the Blessings of *Joseph*, or everlasting Hills, come upon his head to be as a fruitful Bough and Blessing to your Family, *Gen* 49. 25, 26, 27. Yea, may you both live to see all this and our poor divided Nation flourish; yea, our little School live and thrive, which is a thing near where your Honours have been sometime past, taking a little Air; and will be for God's Honour, if it flourish and be well disciplined, which is sweet, and good, and Charity wholsom also; and therefore pray, Madam, let us taste a little of your Bounteous Goodness, for we have nothing else to live upon, nor no such Noble Good

Proteſtant perſon as your ſelf to help us, that is near; and therefore pray, good Madam, do ſomething for us and our School, which ſtands ſo full or near in your Eye; *And we will never ceaſe to beg the beſt of bleſſings in Heaven or Earth to be on you and yours.*

Moſt

Most Noble,

WE the great Engliſh Ladies Charity School-houſe of *Highgate*, which are yet but in our Infancy as it were, do with all humility adore you the virtuous Maiden-Ladies of that high or mighty State or Common-wealths Embaſſador; being deſirous that your, and only your moſt Noble Names and Charity be Rolled and Regiſtred with the Ladies of our Nation: For as Queen *Elizabeth* of happy memory did love you more than any; ſo We, and the People of this Nation in general, do wiſh to You above all the Common-wealths in the world, great Proſperity and Peace, and may never more unhappy breach be, or drop of blood ſpilt by any enemy whatever; but may your Ships and ours be, as the mighty Ships of *Tarſhiſh*, to carry in and out the Treaſures of the world, to the Church of God; or the people of the world which do

favour them; and all your Guns and ours be as Brazen walls to defend both, and Truth from Falſhood, or at leaſt our Habitations and Enjoyments; and from this Union may the Children of men, and the Chriſtian world ſuck the Conſolation of Peace and Quiet, if they will be quiet; and then we Poor Hoſpital-Boys will never bow nor beg of any Foreign Prince or States Embaſſador in the world, ſet your moſt Honourable Ladiſhip's Father aſide; but yours we naturally love, and your great Figures and Names we would all fain beg to be viſible in our Charity School for all Ages to come.

May

May it pleaſe your Honour,
moſt Good and Great Lady,

AS we have preſumed to petition the She Princeſs of this world, or the great Ladies of this Nation to be charitable unto us; ſo we moſt humbly do your Honour alſo, preſuming a Figure of your making in the Ladies Roll, muſt needs be, like your ſelf, Great; and therefore the good God and his Son from Heaven bleſs you and your Sir *Henry*, make you ſtill to love your King and Country, as you really do, and live for the Kingdom of Heaven: To love your King, is to love him in his Perſon, Power, and Juſt Prerogative; to love him in all the good he doth his People; your Country, yea, the whole Nation, Prince and People's Happineſs is much bound up in God, both in living unto him, and therefore Heaven muſt ſtill be at the end of our living, and the end of our dying; for then

Eternity comes to be a ſerious thing: Sharp, quick and great Wits, have ever ſooner or later found the Power of Religion: Everlaſtingneſs makes time and action ſhort here, and in that we ſhall have time enough to look back, read over paſt things; Great Actions will be there greatly influenced by it; and for little ones of this nature, they cannot trouble either mind or thoughts in another world, being ſo warrantable as they are, and commendable too: *Lord what am I? whence came I? whither go I, ſo faſt away, and yet the Nation lies at ſtake?* may your moſt worthy Husband ſay.

Thouſands, thouſands Soul-happineſs lies at ſtake, if Popery ſhould come in, and Property quite be loſt, then we are miſerable, and like to be unhappy for both worlds; to live in fear in this, dye in doubts and dangers as to the other is a great ſlavery, as all out of the way muſt needs do: *God Almighty grant the*

the Truth may never be loſt, nor any thing prevail againſt it, or thoſe either that contend and care for it day and night: But the Church is founded on a Rock, God's Love, and Chriſt's Merit, which the Gates of Hell cannot prevail over; and much of the Nation's Happineſs is in the two Houſes, and the good Acts there to be made: May your dear Relation ſit, who bears the whole name of that not forgotten proper, brave beloved man his Father; may he Vote, may you both Live; may you dye to God, and Love your Country, as you really do; ſo ſhall your Names and Souls both live, one on Earth for a while, and the other in Heaven for ever with the Lamb and his Redeemed ones.

So prays all of us.

Right Honourable Madam,

WEre not your ſharp, quick and great parts, naturally mixt with good and pious Principles, we ſhould not in the leaſt preſume, or endeavour to engage your cheerful, good and prudent Inclinations, to accept of this your Family's Roll or Charity School-houſe Stick; but preſuming the work it ſelf to be very good, and the Noble Lady your Mother, who is ſo eminently bleſt with good and many Children abounding in the world, and they very Charitable alſo, makes us complain of a peck of troubles; for having raiſed near forty Poor and Fatherleſs Boys, they prove very chargeable to be kept, with Meat, Drink and Cloaths, as you know they have: Now pray, dear Madam, ſpeak or write to my Lady out of hand, and tell her how it is with us; and if ſhe will ſubſcribe a good gob, and get the young Ladies to do ſomething too;

and

and then put it all together, with your Ladiſhip's, and Sir *James*'s alſo; for it is neceſſary he, or you in his ſtead, ſhould do ſomething, now the great Ship is come ſafe in. At the Rearing of the Tabernacle every one brought ſomething, *Exod.*25. 22. And if in this you will, to the Rearing of our School, give ſomething as the firſt fruits of your great Bay, or new Plantation, as it were, to be ſure the reſt will be bleſſed the better; and therefore pray give freely, that we may ſay, *Received from you and your Family ſo much:* For we would not have them, nor you, out of the Noble Liſt of Ladies, nor want thoſe prayers in the leaſt, which all our good Benefactors have.

May it pleaſe your Honourable Ladiſhip,

SIR *Francis* being a pious, good, charitable, and moſt worthy perſon, our only great Neighbour, able to relieve, ſupport and help us, we humbly pray this our Charity School-houſe Stick may be accepted by your Ladiſhip; for we have nothing in the world to keep up us Poor Boys, or put us out, but the Benevolence of pious, good and charitable Ladies; therefore pray, Madam, be intreated to do a little for us, who will never ceaſe to pray the great God and his Son to bleſs you both in Soul and Body, and your Olive-branches alſo, ye may alſo be bleſſed with the bleſſing of *Abraham*, ſit down with *Iſaac* and *Jacob* in the Kingdom of Heaven, *Luk.* 13. 29. and never know troubles on the Earth, but ſuch as God's neareſt and deareſt Children meet with, for the good of their Souls; and a Soul-mercy it is for to have

have his Love and Providence turning all things to our good; yea, the worſt things that do befal us here, he can make the Beſt, Sickneſs, Death and Sin: And may all this be, and Sin forever pardoned to both your Souls, and blotted out, as if they had never been: Oh the bleſſedneſs of that man, whoſe ſins are pardoned, in Life, Death and Eternity! May this bleſſing, with all others your Souls can with or deſire, be your portion for ever and ever, prays one and all us now at *Highgate*.

May

May it pleaſe your Ladiſhip,

SIR *Walter Rawleigh* in the *Tower*, ſaid, That true and eternal Happineſs lieth in God, and no where to be taſted but in Religion; which is a certain thing going up and down the world, too little minded by the greateſt, but of more concern than all things in it, ſaid the Lord of *Marlborough*, that was lately ſlain: And that man that doth not firſt or laſt live to God, will certainly wiſh he had never been when he cometh to die; ſaies another great one; and yet we muſt bleed and bleed, ſaith the Doctor, to keep Life, or prevent Conſumptions, Cough, Dropſie, Ptyſick and Diſeaſes, which it tells and foretels certain Death to be at hand; as gray hairs doth a youthful Life paſt: And if we have got over one bout of Sickneſs or Diſeaſe, yet ſtill another hangs over or upon us, and is nigh, or ready for to ſhake, force or tear poor frail man all to pieces; yea,

and

and ſomething or another ſtill at hand to turn us where we cannot turn; namely, Coffin, Grave, Priſon, and the Winding-ſheet, or laſt ſhift, which may be eaten, but never ſhaken off by mortals; No, Skin, Fleſh, Bones, and the faggs of pale Beauty, muſt all be Earth, and turn to that from whence we firſt of all came; and 'tis but juſt and reaſonable, that as that did feed, cloath and nouriſh us, as it were our Mother for a while, we ſhould ſink, dye, fall, and lay down our heads again, into that moſt natural Lap or Boſom, as being its moſt proper place to take our laſt or longeſt ſleep in: But, O Madam! may you, yours, or Sir *Richard*, never come, go into one world and another without a great Errand: And may the Great God direct us what it is he ſent us hither for: For this end was I born, every one ſays, namely, to know God, and live to him. Chriſt was born to die for us, as he told *Pilate*, and we are bound to live to him,

and

and muſt, or elſe we ſhall wiſh we had never been. The world is nothing but the world, a dream and ſhadow that muſt paſs away: Were the Sands, Sea and Mountains beaten Gold; Death ſtretcheth out the fingers, and we let go again all that head, hand, will, heart or thoughts, could ever hold, wiſh, or eye ſee: May you then know, may you then love Chriſt, and live to him, whilſt you may; he is yet near and dear, but you would both be loſt for ever, if you ſhould neglect him till it be too late. Chriſt once wept, often bled and wept too; but will dye no more, nor do no more for us, if we do not live to him: O let's live to him, and die to ſin, before we die: Sin dies, and dips the Soul in black and bloody Scarlets of defiance. Old, long and great ones eat it quite up. O let not Canker, Death, Hell's Worm ſpoil ſo great a Gem and Jewel, or Immortal thing! Chriſt will ſave us now; Chriſt will ſave us ever, if we be but willing; yet he will never bleed

bleed more; but he prays and mediates for us ſtill; for, *he makes continual Interceſſion, Rom.* 10. 4. and his blood ſpeaks better things than the blood of *Abel*, that cryed down vengeance upon *Cain*; but Chriſt's blood crys up forgiveneſs unto us. Oh Father! let them come to me if they will be mine, *Joh.* 17. 24. And may you both dwell with him for ever; but oh! live a little if you have not; live to him a little, if you cannot much, time being now ſhort; lay up, as much as can be, Treaſure in Heaven, where no Ruſt nor Thieves can come. Lands, Debts, Rents and Houſes may be all loſt; but Treaſure in Heaven can never miſcarry; and if ever we indeed mean to come there, it muſt be by faith in our Lord Jeſus Chriſt. Money will not buy Pardon, Blood nor Tears cannot; nor the Fruit of our Bodies go for the ſin of our Souls, *Micah* 6. 7. But Chriſt's Blood is Currant Coin: Oh ſtick to that Rock which will not fail! when the

Silken

Silken Stockin, and the Silver Shoe muſt off, and never on more; nor the Soul return to the ſame Body: Vanity of Vanities, how is all but froth and vanity beſides Chriſt! and therefore if he be not ours, we are loſt, for nothing, for nothing, but a Dream, a Bubble and a Fancy; yea, and our Souls to Eternity.

Madam,

Madam,

WE have presumed to offer one of these to the Lady *Player*, Mrs. *Love*, and Madam *Pilkinton*, with a few humble Lines, as now we do to your most great & Right Honourable Ladiship, from all which we most humbly pray, that this Good Work, which in charity must be so accounted, may be a little countenanced by you, the four Beloved Ladies of this mighty City; for if any names be deservedly great and famous, more than others, sure it is yours; and those other three above mentioned: And may your Names live from generation to generation, whilst your Walls and Gates last, and your Souls to Eternity (after all.) May Hell never be known, nor Heaven lost by you, nor none of yours; especially your dear Husbands: But may they be all four for ever Citizens in the New *Jerusalem*; walk hand in hand with the Lamb, and his

Redeemed ones, to the Fountains of Living Water, where God shall be all in all, and they alwaies drinking from the River of his Pleasures, *Rev.* 7. 17. *Psal.* 36. 8. *So prays one and all our Charity School-house.*

Madam,

Madam,

THE great God and his Providence has made Sir *Thomas* the Father as it were of all the famous Apprentices of *London*; and onely sole Judge between the great Merchant and his Man; and not so, but an Eye for the Nation also, piercing through and through the greatest Intrigues, Policies, Stratagems, that Malice, Hell or *Rome* can lay against our King, Kingdom or Religion, Liberty and Interest; Gems and Jewels, of greater value than the Gold of *Ophir* in a true sense: But in your sphere Madam, this little little Work is not to be despised in the least, but a Scriptural Honour it is, to be owned the Lady of Charity, and a Mistress or great Benefactor to one of their little Schools. Light is light, truth truth, a spark is fire, and true Charity praiseworthy to the world's end; *and so long may your Name, Praise and Honour live,* (*and our House also.*) *Madam*,

Redeemed ones, to the Fountains of Living Water, where God ſhall be all in all, and they alwaies drinking from the River of his Pleaſures, *Rev. 7. 17. Pſal. 36. 8. So prays one and all our Chanity School-houſe.*

Madam,

Madam,

THE great God and his Providence has made Sir *Thomas* the Father as it were of all the famous Apprentices of *London*; and onely ſole Judge between the great Merchant and his Man; and not ſo, but an Eye for the Nation alſo, piercing through and through the greateſt Intrigues, Policies, Stratagems, that Malice, Hell or *Rome* can lay againſt our King, Kingdom or Religion, Liberty and Intereſt; Gems and Jewels, of greater value than the Gold of *Ophir* in a true ſenſe: But in your ſphere Madam, this little little Work is not to be deſpiſed in the leaſt, but a Scriptural Honour it is, to be owned the Lady of Charity, and a Miſtreſs or great Benefactor to one of their little Schools. Light is light, truth truth, a ſpark is fire, and true Charity praiſe-worthy to the world's end; *and ſo long may your Name, Praiſe and Honour live, (and our Houſe alſo.)* *Madam,*

Madam,

LOve is from the Fountain and Divine Being of all good: May that ever flow in your Name and Nature, and be as natural to you as the Rose and Buds are to the Summer; and then when this Spring and your Charity shall flow up in and from you, to the barren Hill of *Highgate*, where your School-house stands, it will then become a feeding, filling Spring too; for Charity will feed us, and praise flow from us to the famous City-Ladies names, which shall never be forgotten, but be fairly Registred, and read from one Age, and one Generation to another: And now may the Love of God Almighty, the pure Joys and Comforts of his holy Spirit, ever abide with you and yours whilst you abide in this Tabernacle of Clay; and he constantly guide you through the Wilderness of this bewitching, barren, wicked World, till you come to the

last

last period of Life, and wrap you up then in the Righteousness of God's dear and anointed only Christ, to shine as the Sun in the Kingdom of the Father for ever more, *praies thirty six of us and our Minister also.*

Most

Moſt Worthy Madam,

THere are four Gates in the City; four Seaſons in the Year; four Ladies nigh together, that will hardly be forgotten, but ſhall be beloved for their Husbands ſakes,& their own too; for their praiſe is truly praiſe-worthy, their virtues all eminently ſpecious. But now, dear Madam, would it not be a high and great Honour to ſee you our four Citizens Ladies, with your four well-beloved Husbands, our conſtant Parliament men for *London*, choſen more by hearts than hands; and a many brave, judicious, ſober Citizens waiting on them, all ſtanding one by one, as it were, on the brow of our Hill, ſaying one to the other, *There is the Tower and the Monument, the Old Change, Guild-Hall, and Blackwell-Hall, which ſome would fain burn again; there is Bow-Steeple, the Holy Bible, the Silver Bells of Aaron the godly outed Miniſters, the melodious Muſick of the Goſpel, Smithfield-Martyrs yet alive,*

and

and the Best Society, the very Best in all the world, for Civility, Loyalty, Men and Manners, with the greatest cash, bulk, mass, and stock of all sorts of Silks, Cinnamon, Spices, Wine, Gold, Pearl, Spanish-Wooll and Cloaths, with the River Nilus, *and the stately Ships of* Tarshish, *to carry in and out the great Merchandizes of the world?* And may all this, with the dew of *Hermon* her Silver Drops, with your godly Ministers yet unrestored, ever be to the World's end, and to your Live's end: May you and yours be beloved, as you are: *And now the God and Father of our Lord Jesus Christ, and all Consolations, bless you both in Spirit, Soul and Body, Sickness, Health, Life and Death, here, and for evermore, prayes all we your poor youngest Hospital-Boys of* Highgate; and to help them is most Charity ever. The old fares well, thanks be to a good City, and their Benefactors in it; *for which God Almighty bless them and their Government to the world's end with Peace, Health, Wealth, Honour, and the Power of Religion.*

Most Honourable Madam,

THE Best have not alwaies Love boiling in them, yet at sometimes nothing works so strongly as Divine Goodness in their Souls; and now we think we see in your heart, hand and eye, all lifting up unto the Hills, from whence alone has your Salvation and Deliverance been; we think we hear you still say, *God has been my Helper, my Rock, and my Salvation, and I will bless him; he hath inclined his Ear unto me, therefore will I love him as long as I live: The sorrows of death caught hold upon me; I found trouble, then called I on the Name of the Lord, and he heard me. The Lord hath dealt bountifully with me, what shall I render unto the Lord for all his benefits? I will take the Cup of Salvation, and pay my vows in the midst of his people, in the Courts of the Lord's own House, in the midst of thee, O Jerusalem, praise ye the Lord.* And

if

if ever there be a time for us to ſpeak, and you to give, it is now: Whilſt your heart is full of his Goodneſs, yet yours can never extend to him; to us and our School it may, and others need it not; we mean, your great City-Hoſpitals, but our poor little Infant, new-born thing, needs, really needs, and that makes us ſpeak, others are Rich, we are poor; others are full, we are empty; others have all things, we have nothing, but what the good Lord Jeſus ſhall encline ſome great Ladies, and a few of you the choiceſt Citizens of *London* for to give; and choice men it muſt be that we thus go to; for we intend never to beg, nor mingle, but with the beſt of Proteſtants; and ſome of them too have ſcarce faith enough to believe the ſucceſs of this great or good deſign. Nay, your Brother *Corniſh* himſelf, who in other things is one of a hundred, through the greatneſs of his diffidence would have once perſwaded us to lay it down; whoſe Charity yet we doubt not

not of in the leaſt, it being a well approved thing by good men and Miniſters, one of which conſtantly Preaches every Lord's day an Evening Lecture, for all ſorts of comers, where Bread, and other encouragement is given for any Poor or Needy people that pleaſe to be there and hear at that ſame hour. In ſhort, the praiſe and good report of this Houſe, and your Charity, will live, grow, and be a great thing, and ſtill redound to your Honour, and the City's Praiſe: *And now the prayers of all our School, with the Bleſſings of the great God of Heaven and Earth, reſt on the Heads, Hearts and Souls of all your near Relations and Family.*

May

May it please you most
Worthy Madam,

THE Good and Noble Ladies have given liberty to Petition (as now we do) some few Honourable Citizens and great Merchants Wives of eminent Quality or Degree, your Husband being one, we well know, to be both free, bountiful and a Right English Gentlemen in all things, We humbly beg and intreat your Ladyship, that this our Charity School-house Stick, or Roll, may be accepted, it being for a good work, much of praise-worthy: And we humbly promise this, We will all beg many Blessings, or wish Health, Peace, Wealth, and Eternal Happiness to you for ever and ever: Yea, we will beg for the two young Ladies also, that they may be Saints in Heaven, good and virtuous Wives on Earth and may have, as they really do, and will ever well deserve the best of Husbands to enjoy them, such as

may

may never grieve nor offend day nor night; ſuch as may love them and their Souls, both above their great Fortunes, and next our Lord Jeſus Chriſt: Study what to do for both; for to be enſnared with a bad man, and unkind or churliſh Husband, will be a thouſand, thouſand pities, & grieve us to the heart. When ſweet Nature's Bloſſoms, Buds and Roſes meet with churliſh *Nabals*, the yielding gentle Reed is bruiſed by the ugly Oak, and the Honey-ſuckle tangled in a knot, which can never be untied till Death. But a good man, though he be not a Lord, though he be not a very great Merchant; yet if he be but good natur'd, wiſe, cheerful, and careful for the world, and minds the world to come, prayes daily for a Bleſſing, let the Ladies (we all ſay) accept of ſuch a one; or let one venture firſt, and the other for Honour after; or let either chuſe as they will, but ſtill let both be happy, we all pray from the bottom of our hearts: Yet happy they can never be,

be, unleſs after all, they go to Heaven; for Heaven is Heaven when all is done, and ever will be. We ſhould Buy, Sell, Trade, Marry, Live and Dye ſo, as that we may not endanger our Souls in the leaſt: Other loſſes may be gaind, Health, Wealth, and the World; but Heaven loſt will never be found in another. O love God and Jeſus Chriſt now above all! love his Praiſe, love his Promiſe, love his Spirit, which knocks now and then; yea, often at your hearts, with ſweet, ſoft, and ſtill Motions in the night, ſaying, *Open, open unto me: Hear, hear, and your Souls ſhall live. I will make a Covenant with you, if you will be mine; love and live to me now. I will own you here and hereafter; ſave you when you come to dye, and bleſs you at the preſent with Children, more or leſs; or that which is better, good things: Yea, no good thing will be with-hold from them that fear him*, ſaith the Pſalmiſt. And therefore fear him day and night both

may never grieve nor offend day nor night; ſuch as may love them and their Souls, both above their great Fortunes, and next our Lord Jeſus Chriſt: Study what to do for both; for to be enſnared with a bad man, and unkind or churliſh Husband, will be a thouſand, thouſand pities, & grieve us to the heart, When ſweet Nature's Bloſſoms, Buds and Roſes meet with churliſh *Nabals*, the yielding gentle Reed is bruiſed by the ugly Oak, and the Honey-ſuckle tangled in a knot, which can never be untied till Death. But a good man, though he be not a Lord, though he be not a very great Merchant; yet if he be but good natur'd, wiſe, cheerful, and careful for the world, and minds the world to come, prayes daily for a Bleſſing, let the Ladies (we all ſay) accept of ſuch a one; or let one venture firſt, and the other for Honour after; or let either chuſe as they will, but ſtill let both be happy, we all pray from the bottom of our hearts: Yet happy they can never be,

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both you; yea, both you Young and Lovely Ladies, that he may indeed blefs you in Life, Death and Eternity; *prayes all we at* Highgate.

Golden

SILVER DROPS,

OR

SERIOUS THINGS.

HEre follows the Substance of the fine Young Lady's Answer to that Objection in the Essay; *Are these Times for Charity, and a new Design, when we have so many Waies and Objects for it?* Ay, said she, *And it is the better for us too; we have many Joynts and Mercies, Fingers, Feet and Toes; all should do something for him and another world, who is alwaies doing of us good; and all his Works*: So saith the Psalmist; *And all his Works do praise him*, Psal. 145. 10. Now if this little Design of theirs

theirs at *Highgate* be for, or look like any thing of ſerving him, why ſhould it dye? Let the vanity and things of the world, ſin, folly and emptineſs dye; but let Virtue, Religion, and the Love of Charity live in all our boſoms, breaſts and lives. If Angels were to be viſible, and preſent with us, how much would they be to be embraced and deſired for their holineſs? When Great and Noble Perſons, Lords, Ladies, and others, embrace true Piety, they ſeem to imitate the holy Angels, though cloathed with frailty and mortality; immortality is for another world, and in that world nothing but Divine Love ſhall live: Joy and Glory ceaſe here, but that which is heavenly ſhall never ceaſe; yet Charity ſhall ceaſe, though it be greater than Faith and Love too. So ſayes *Paul*, 1 *Cor.* 13. 13. *Now abides Faith, Hope and Charity, but the greateſt of all is Charity.*

Will you abound a little in this Work? you have enough of this world; yea,

yea, enough to ſwallow and drown you to Eternity, if a good God do not love and ſave you from the ſnares, cares and flatteries of it: For all its pleaſures are bewitching things; and the ſweeteſt Muſick fails & tires often times. *But thou O Son, Saint and Servant of God,* 1 *Tim.* 6. 11. *fly theſe things, and Covetouſneſs. Fight the good fight of Faith: Lay hold of Eternal Life:* And *witneſs a good Confeſſion,* as Chriſt did, *v.* 12, 13. I have done it, I have done it, ſayes *Paul,* and there *is laid up for me a Crown of Life*; and that is Life indeed, 2 *Tim.* 4. 8.

Temporal Life flies away, but Eternal Life never ends; and Charity leads to that under Chriſt: Oh! let's not want that which leads to him, who is all, and will be all for ever, *Gal.* 3. 11. Other things will fail, but Chriſt will never fail, if we be his, and he ours. Oh! get a never-failing Chriſt to be your God and Guide, Lord and Maſter now. If all the Princes, Kings and Queens in the world had but one

Lord and Maſter, as they have not in a ſtrict ſenſe, to whom Account at laſt muſt be given; would they, or ſhould they not love him? I am ſure all the Ladies in the world have but one Lord at laſt to truſt to; Oh! love him now, that he may love you in a dying hour, and ſave you then when you and the world muſt part; and part you muſt for ever; but then to be for ever with the Lord of Lords, the Lord of Life and Glory, 1 *Theſ.* 4. 17.

And where he is, to be alſo there, according to his laſt prayer, *Joh.* 17. 24. Oh! how happy will that be? and may this happineſs be the portion of your Honour, and all your Honour's ſweet and lovely Children too; but that can never be, unleſs you love and live to him, embrace and chuſe him as the Chiefeſt Good. Be wiſe then, O ye Honourable of the Earth, Lords, Ladies, and others! *Pſal.* 2. 10.

If ye were a thouſand times more Noble, Rich and Bountiful than ye are, yet, yet, you will all certainly periſh if

if you do not ſtoop, if you do not bend to him, to whom every knee muſt bend, *Pſal.* 2. 12. what will become of you, Lords, Ladies and others? you have but one true friend in Heaven and Earth, and that is the good God, and our good Lord Jeſus; and if ye do whatſoever he has bid you, he will love you to the end of Time and Eternity too, if that could be ſuppoſed to have any; but that is without end, ſayes a great Father, and claſps in all times and things that ever were, or ſhall be; but this you may eaſily ſuppoſe none but he can. Creatures dye, and the love of Creatures; *but the Love of God abides for ever*, 1 *Joh.* 2. 17. 1 *Cor.* 7. 31. And the Blood of Chriſt ſticks by us in a dying hour; yea, 'tis the only thing that ſticks by us, as great Lord *Strafford* ſaid; and if you, great Ladies, would waſh in that, it would make you whiter than the Snow. *Waſh me*, ſayes *David*, *Pſal.* 51. v. 52. Oh! ye had all need waſh, and pray *David*'s prayer, Lords, Ladies and others; but eſpecially to you

great Ladies, do we commend and beg theſe few lines may be accepted: 'Tis not for your Charity alone, but good as well as Charity, that we thus plead: Gold and Silver is but little worth to us, or our School, in compariſon of God and Chriſt: Oh! look to him that ye be not undone at laſt, when ye ſhould be happy; yea, utterly undone; once in Hell, and never out; once in Hell, and utterly undone; other loſſes may be gained, but Heaven can never be gained, if once loſt: Ye weep for Love, and weep for Honours, weep for Frowns, and weep for Friends, many times; but how will ye weep, ſayes Chriſt, if ſuch a thing ſhould happen! which, God forbid; namely, that ſome, or many of you, great Ladies, ſhould ever ſee great ſinners and little, we mean, mean ſinners in reſpect of you Noble Ones, that ſhall come from the Eaſt, and from the Weſt, from the North, and from the South, *Luk.* 17. *v.* 22. and from places where Preaching has never been; and yet theſe

ſinners

ſinners ſhall ſit down with *Abraham*, with *Iſaac* and *Jacob*, *Luke* 13. 28. and you, great Ladies, ſhould be ſhut out, as Chriſt ſpeaks, into utter darkneſs, where ſhall be weeping and gnaſhing of teeth for evermore: Weep to think that weeping avails not. We ſuppoſe it a vain ſtory, that the Queen of *Carthage* wept for *Æneas*, but 'tis true Divinity, that the Lord of Glory wept for the Jews, ſaying, *Oh Jeruſalem, Jeruſalem! how oft would I have gathered thee, as a Hen would have gathered her Chickens? Matth.* 23. 37. But oh! who can, or will weep for you, if you ſhould once miſcarry in the daies of Eternity? Nay, there will be no day, if that night once overtake you, *John* 9. 4. But you will long, and long, and loſe your longing; for a Goſpel day can never come, when 'tis once finally loſt: Now, as we would beg from you, ſo we would beg for you, that you would mind, whilſt you may, and work whilſt you may, for the night cometh, wherein no man can

work, *John* 9. 3. And if indeed you would work for your Souls, God, and another world, firſt make Chriſt and his Love the ground of all your Joys and Sorrows for the future. Chriſt is a true Foundation, and others can no man lay, 1 *Cor.* 3. 11. Honours, Riches, Smiles, Favours, with all the Mirth, Muſick and Embraces in the world are but Toyes to a ſoaring Soul: Yea, I have experienced it, ſaid a great Lady: If you would ſoar aloft, as the lofty Eagle flies, then fly away in your Soul's Loves, Joys and Pleaſures to a heavenly Object, and a heavenly Chriſt, yea Chriſt in Heaven, who ſits there and ever lives to make continual Interceſſion for ſuch ſinners as come unto him, *Rom.* 8. 34.

Madam, as we would beg heartily, ſo we would deal plainly with your Honours; and your Noble Sex, do rather need more plain dealing, than any others in the world; for all things ſeem to ſmile and flatter you, and will till you be in Hell, if you have not a care;

care; the greatneſs of your Birth, Beauty, Train, Fortune and Relations; yea, ſome of your own Chaplains deal not ſo faithfully with you as they ſhould many times, but wink at ſin, ſay little.

When *Dives* was in Hell, he would fain have ſent to his kindred then on Earth, to forewarn them, *Luk.* 16. 24. but who almoſt of a thouſand gives you half that timely warning that you ſhould have, to look after Heaven, and the God of Heaven, which will be a laſting Good for ever and ever?

Oh Madam! home is home, as we uſe to ſay; but there is no home like to Heaven, and he that made that; will ye mind whilſt ye may, and live whilſt ye may for Heaven, and the Heaven of Heavens? I mean the God and Father of our Lord Jeſus Chriſt, the God of all Glory, as the Apoſtle calls him. *I repent of all the hours I ever ſpent in my life*, ſaid Sir *Thomas Maſon*, *ſave what I ſpent in communion with God*: And that man will certainly

wiſh he had never been in a dying hour, who lives not unto him. *All things fail me now, but my God, my duty and my prayers,* *Maſon.* So then, *faith never fails,* ſaid he, who had been five times Embaſſador for King *James.* But from all chiefly learn this, the world to be vanity, that God in Chriſt, Faith and holy Duties well performed, were never failing things; that is to ſay, holy Duties done, by Divine aſſiſtance, and the ſenſe of his Love in Chriſt: But all things elſe fail us, and Cordials ceaſe when breath and life flies away. But *God is my portion for ever,* ſaith the Pſalmiſt, 16. 5. Money will not; nor money cannot buy one moment from the grave; for what would not ſome give, could the Phyſician help? but Faith and Holineſs will help; practiſe then the Art of well living, for the comfort of well dying. *Great peace have they that love thy Law,* ſaith *David, Pſal.* 119. 165. Many ſhall be the ſorrows of thoſe that ſin much here or here-

hereafter. And *I ſuffer theſe pains for my ſins paſt*, ſaith a great Lord. And *I ſhall never ſleep more*, ſaith a Carding Gentlewoman, *the word Eternity doth ſo run in mine Ear.* And indeed it is hard when people ſpend their time in Carding, as ſhe had done, and come to dying, to find comfort. Oh! but a good conſcience ſings ſweet; *Remember, O Lord, I walk before thee*, ſays good King *Hezekiah*, 2 *King.* 20 3. *I have finiſhed my work*, ſayes Chriſt, *Joh.* 17.4. *I have fought a good fight*, ſayes *Paul*, 2 *Tim.* 4. 7. And, *I have loved, Preached, and lived to thee*, ſayes *Luther*, *Oh Chriſt, from my Soul*! And *ſo have I*, ſays *Beza*; *and I am weary of ſin, and willing to dye.* But what have you, great Ladies, done, that you ſhould expect to live with Angels, and ſing with that Cœleſtial Quire the praiſes of the Lamb to all Eternity? *Rev.* 7. 9. Come and begin Heaven here on Earth, that ye be never made the tayl at laſt; you are now uppermoſt in all places, rooms and companies, would you be lowermoſt in the next world? Lords

lead

lead you by the hand up and down ſtairs, where your ſteps go pit pat, with your ſilver Clappers: But oh! if ye do not live to Chriſt, what will become of you when the Silken Stockin, and the Silver Shoe, the Holland Shift, and all muſt off; and as ye come into the world, ſo muſt ye go; only your Mother's blood will be waſht away. Princes, Kings and Queens muſt all lye down to Death, and Parliament Lords muſt pull off their Robes; but Death can never ſtrip a Saint, nor any true believing penitent of Chriſt and his Righteouſneſs; no, no, Worms may eat his skin through and through, and the Grave conſume his fleſh and bones to duſt, as *Job* ſpeaks, *Job* 19. 26. *Yet ſhall I ſee my Redeemer.*

But will he own you then, if you do not own him now? *My Sheep hear my voice, and I give to them Eternal Life*, ſayes Chriſt. *But you would none of me, Joh.* 10. 27. *I have piped*, ſayes Chriſt, *but you would not dance; I have mourned,*

mourned, but ye would not lament, Mat. 11. 17. Christ Preached Repentance by *John* to the Jews, but they would not mourn: Christ Preached Forgiveness by himself, but they would not believe, nor have any of his Salvation. Oh! take heed, and again take heed, that ye, Great and Noble, Gentile Ladies, do not the same. The *Gadarens* once preferred their Swine before the Lord of Life and Glory, and intreated him to be gone out of their Coasts or Country, *Luk.* 8. 37. And take ye heed that ye refuse not the waters of *Shiloah*, that run softly, *Isa.* 8. 6. and slight him that speaks from Heaven, *Heb.* 12. 25. prefer your Lusts, Toys, Honours, and every little thing before your Lord and Master. Why should the braying of an Ass be more acceptable to you, than the most melodious Musick of the Gospel? I mean, base and mean things, before the high and heavenly ones of God: Oh! tast and see that the Lord is gracious, and Religion sweet,

Psal.

Pſal. 34. 8. *I will aſſure you 'tis*, ſaid a great Counteſs to the Lord *Bartlet*. And, *Curſed be the man*, ſaid the Noble Marqueſs *Galliaces*, *that thinks all the pleaſure in the world worth one hours communion with God*. And if you would have communion with God, ſit down, and ſink down in your ſpirits, and converſe with your ſelves a little before ye go hence and be no more; but the Devil viſits, and twenty needleſs things will not let you ſit down, walk alone, or be in the dark one hour, to mind Death, Heaven, Hell and Eternity. Indeed, it is hard for a man of much buſineſs, or a Lady of much Honour and Courtſhip, to mind the main, or to live to him at all, who lives much for others. Wiſe men, and Great men, and States-men too, are great ſtrangers to themſelves many times. Oh! let's live to our ſelves: We have lived to our Fortune, our King, and our Country; let's live to our ſelves before we go hence: All the world will not make amends, if

we

we neglect it (ſaid Sir *Francis Walſingham* to Lord *Burlington*) who were great States-men in Queen *Elizabeth*'s time; and if you neglect it too, to breed up two or three young Lords, or Ladies to ſtand in your room and ſtead, meerly to maintain your Honour, and the Honour of your Families, and not mind the Honour of Chriſt, and his Exemplary Life, or Laws, which ſhould be copyed out in your Lives, and Children's Converſations; *What do ye more than others?* as Chriſt ſpeaks; nay, do ye not worſe than others many times? *Matth.* 5. 47. As if Greatneſs were neceſſitated to abandon Piety and Goodneſs: This is a bad concluſion. Great men ſhou'd imitate the great Planets, and the great Deity, by being good, and doing good; but you do hurt many times by bad Examples, ſinning, leading others into ſin; ſend away your Children for a little breeding, to the hazard of their Souls; match them to the worſt of men for a little Honour many times; weep for them when

when they are ſick, and laugh when they ſin. But *Cato* adviſes, *He that will buy a Farm, ſhould look well what Neighbours he has*; but the qualifications of the perſon had need more be minded of the Young Lady's Servant, becauſe 'tis for Life; *For Honour is but a ſhadow without Piety, and will prove a bubble, a bubble,* as one cryed out of all the world, upon the thoughts of Eternity; indeed that ſwallows all things, as mighty Whales does the little Fiſhes: how quick and ſoon this comes, God knows. Man walks, ſings, laughs and talks, and Ladies do the ſame; play upon the Lute and Citern one day, and to Death's Pipe the next: And now if Death and Night puts an end to Life and Day, what ſhould remain but to work whilſt day and time laſt? becauſe, though another day comes, and that paſt, yet the ſame Day and Life; nor may that opportunity be, which in your hands, if once ſlipt and gone. *Oh! how much loſt time have I to repent of, and how little*

time

time to do it in! ſaid Sir *Henry Wotton* in King *James*'s Reign. Man's greateſt happineſs is to be good, and at leiſure to do good; Delays and procraſtinations of being good, and doing good, are dangerous. And, *To morrow, to morrow, couzens many a one*, ſayes a Father. Therefore the Wiſe man ſayes, *What thou findeſt in thy heart to do, do it with all thy might; for there is no device nor work in the Grave whither thou art going*, *Eccleſ.* 9. 10. But he that dyes to ſin daily, makes the beſt ſtep to this Eternal ſtep of Death, as a great Philoſopher calls it, which puts us not into another room, but another place and condition quite, away from all we now converſe withal. Relations never meet together more, in the way and manner that they now do, but the Father puts away the Son, and the Son the Father; and this Relation is never more, nor the Marriage one neither, *Matth.* 22. 30. Death is a Divorce for ever; and though theſe Relations meet in the Reſurrection-ſtate, yet is there neither

neither Marriage, nor giving in Marriage, as Christ speaks to the seventh Brother.

Let Husbands love their Wives, whilest they may; and Wives their Husbands; this step and journey will part them both for ever; as one said to his wife a dying, who had been married fifty years or upwards. *Oh me!* said a young Lady, *This is very sad, that I must leave thee, my dear, so soon; we have not been married one year; what, is there no Remedy? and must I needs dye? Truly yes*; he that lives must dye whether he be sick or no. *We dye, because we liv'd*, said one, Death is decreed, and we dye naturally; our Bed and Sleep resembles Death and the Grave, What is sleep but the shadow of it? And he that will dye well, must live well; and if there be any thing after this Life, Why do not young men take care to live well? *I did both*, saith *Socrates*, though a heathen: Live and Dye well go together: *What God hath joyned, let no man put asunder: for as the tree leans,*

so

ſo it falls; *Eccleſ.* 11. 3. Men do not live ſin-ward, and dye God ward; no, no; you muſt live to God, and lean to God; live and dye to God, if ever you mean to go to him. The Tree falls as it leans, and lies as it falls: If you fall God ward you are happy; But if ſin-ward you are miſerable; and ever like to be. *For after death comes judgment*; that is, *the ſtating of the Soul*, ſaith *Burrace*, *in an unchargeable ſtate*. Here a mans condition may be mended, but after death its never to be altered. Faith and Repentance may be wrought here, though it be at the laſt caſt. *This night ſhalt thou be with me in Paradiſe*, *Luk.* 23. 43. Yet late Repentance ſeldom true; though true Repentance never too late: But after death there is no amendment nor Repentance neither. *Solomon* hew'd and ſquared his Building for the Temple before-hand; ſo that at the rearing of it up, there was no noiſe of the Ax or Hammer heard; Whoever God intends as a ſtone in the heavenly

Jeruſalem he fits before hand: May you all be fitted, all you young and lovely Ladies, And you more elderly too; May you all ſtand before the Lamb, ſee him, have his name and praiſe in your forehead, Palms in your hands, Robes upon your backs; to cry with that numberleſs number of all kindreds, tongues and people; *Salvation, Glory, Honour to the Lamb, and to him that ſits on the Throne for ever, Rev.* 7. 10. Yea, may you all fall down & cry, not with the cry of Lamentation, but Acclamation, Joy, and triumph; which Triumph to the God y will certainly be; after all actions of Mortality are come to an end. In the mean time all affections have two ſharp ends, the firſt and the laſt; the firſt meeting, and the laſt parting of Friends and Lovers is alwayes ſo. And as Chriſt wept for *Jeruſalem*, and the hardneſs of the Jews, whom *Paul* wiſhed almoſt to be accurſed for, that they might be ſaved; ſo the Jews ſhal one day be converted and look upon him whom they have peirced,

peirced, and mourn, as for their firſt born, *Rev.* 1. 7. And Paul's Friends wept ſore when he told them they ſhould *ſee his face no more*; *Act.* 21. 13. But the *Mary*'s wept, *Mary Magdalen*, and the Mother of Jeſus wept, when he ſaid in his ſufferings, *Woman behold thy Son*, *John* 19. 26. And the other *Loved much*, *becauſe much was forgiven*, *Mark* 8. 36. You who have all your ſins forgiven, let the memorial of his ſufferings dwell in your hearts, and 'twill make you weep to ſin againſt him; Oh! the kindneſs and favours of a good God, are obligations to a good Soul. May you all remember what he has ſhewed unto you at any time. Were you never ſick in dangers, nor partakers of ſome ſpecial mercies? Oh! keep the Remembrance of his goodneſs to your Souls. But, oh how litt'e do rich and poor, think upon this God and his goodneſs to their Sou's! which muſt ſtand before the Lamb, as I ſaid but now, or be baniſht from him for ever and ever; or how litt'e do they think of the

worth, Nature, or Immortality of them? What's a fine Silk, a fine Skin, a fine Shape, a ſweet Face to ſuch a Spark or Beam of God as the Soul is, that came out from him, and was breathed into man by him? *Gen.* 2. 7. Shall this immortal thing ever ſtarve, dye and be forgotten? which one calls *the Breath of Life, or the Living Breath which gives us Life.* Some never look their Bibles, others never mind their Souls; the whole world will not make amends for ſuch a loſs, much leſs a vain wretched life of ſinful pleaſures, and a few honours. What! Careful for ſhape, and faſhion, and neglect that which is the Breath of life, or the life which gives us Breath? as I ſaid before. Good Books are good Companions, and the Bible makes glorious Chriſtians, when they ſo read, mind it, as to live up to it. Queen *Elizabeth* lov'd it well, and hug'd it in the Priſon. But vain Books eat up time, and ſpoil many young Ladies and Gentlewomen, but 'tis not lack of

time

time, but love and reliſh to it, that you do not read, hear and pray more? But what kind of fooliſh Creatures are many of you young Ladies, to think God, Chriſt, Heaven, Souls may be put off for any ſlight occaſions, or a Looking-glaſs. You were not made for Birds or Butterflies, to ſing in woods, Play, Court, or Dance in Sun: But you are made for Saints, to ſing with Angels, and go to God; or elſe to weep in Hell. Nay 'tis ſo, we will aſſure you and no otherwiſe, there is but two places; Look to the heavens, and think well what he deſerves that made them and you. *Pſal.* 8. 3. and you to live in them for ever. If you be his ſervants you ſhall ſing and others ſhall weep, grieve, and mourn; *Iſa.* 65. 14. You ſhall drink, and others ſhall be thirſty.

The Heavens declare his wondrous work, ſaith the Pſalmiſt, *and the Earth is full of his Goodneſs*, *Pſal.* 8. 1. And will you be full of Sin, Enmity and Folly? Oh! God forbid, that ſuch

lovely Creatures as many of you young Lords and Ladies be, ſhould be full of ſin: Sin is an evil, an evil Diſeaſe in the Soul, and to the Soul, it kills it worſe than Leproſie to Eternity, if Chriſt do not ſave it: Oh! value him; fly to him; claſp about him, that ye never miſcarry in Time nor Eternity. Compare both, how ſhort is one, and long the other. *The pleaſures of ſin are but for a ſeaſon, Heb.* 11. 25. *Moſes* left *Pharaoh*'s Court, preferring afflictions before theſe pleaſures, which betrays into Gulphs, Snares and Rocks. Do not you make your ſelves unhappy in another world, when you may do well in both: A thouſand years ſhould be more valuable than fourſcore: However, let not fourſcore be more to you than three or fourſcore thouſand, thouſand, thouſand. This is certain, Riches, Honours, Eſtates and Courtſhips, with all that is Terrene and Sublunary, ſhall fly away. *Heaven and Earth ſhall paſs away, before one Jot or Tittle of God's Word, Joh.* 2 17. *Luk.*

Luk. 21. 33. 'Tis a very dangerous thing, though you do not mind it, to be irreligious: Pleaſure one day in God's Court is worth a thouſand elſewhere, *Pſal.* 114. 10. Oh! taſte and ſee the ſweet and honey of it: Leſs pains will ſerve for Eternal Life than ſome take for Temporal; yea, to dreſs themſelves: What! three hours about that, and not a quarter at prayers? Some get great Fortune by Marriages, others a little by Plough, Cart and pains; others by Play, and that's almoſt cheating; but get the Lord Jeſus Chriſt, and you get all, 1 *Tim.* 4 8. This world you ſee, but do not you believe the other, and the Reſurrection-ſtate? if you do not, you are Sadduces, and irrational. Do not you ſee all things ſpring again every year? Dead Seeds and Corn bring the ſame Grain; and ſhall not man ſpring again, as well as Worms, Flies and Spiders, which ſeem to be dead all the Winter, yet live again in the Summer? Oh! believe the Reſurrection-ſtate, and the

Promiſes; for Godlineſs hath one for both worlds. But this lies in wickedneſs, 1 *Joh.* 5. 19. *Epheſ.* 2. 2. Shall honours, pleaſures, profits be your portion ever? it cannot be; Oh look ye after another world then! Why chooſe you not then that that you would have when you come to dye; let me dye the death of the Righteous, and my latter end be like unto his; *Num.* 23. 10. And every one will ſay and wiſh ſo; Let go ſin and ſorrow, take faith and you ſhall do it; how much better is that than fancy, heaven and earth, than earth and not heaven? God can give a thouſand pleaſures; a river of pleaſures, *Pſal.* 36. 8. But vain ſinful pleaſures are certainly the way to hell; 2 *Tim.* 3. 4 And I could never reconcile them and Religion together: ſaid a great one. Lovers of pleaſures that are ſinful, are really Lovers of Death, yea, the whores houſe goes down to death; her feet take hold on hell, *Prov.* 2. 16. 5. 5. He that cannot ceaſe from ſin,

and

and repent of it muſt needs be damned for it, it is an ill bed-fellow, and a worſe grave fellow; And a cutting ſaying it was to the Jews that they ſhould dye in it, *Joh.* 8. 21. *If ye believe not that I am he, you ſhall die in your ſins*, ſayes Chriſt. Sinful luſts make men beaſts, and ſinful wrath makes men Devils: What! kill a man in anger? Go into the field to ſeek honour, but find Death and Hell? live a Murtherer, or dye by one? If furious ſparks did mind the ſparkles of an eternal fire; and how much the Devil is glad when he finds ſuch fools; they would never do as they do, fight and damn one another for a thing of nought many times. *My Life is of more worth*, ſaid the Philoſopher to the rude Mariners, who were ſwearing, and careleſs in a ſtorm, *than to be caſt away*. And indeed Life is a thing to be valued at a high rate. And upon a Life well ſpent depends Eternal happineſs; therefore 'tis the wiſe, and not fools, that redeem time for Eternity. The Ægyptians pictured

pictured time with three heads; a Dog, a Lion, and a Wolf; a Dog, ſignifying Time to come, flattering; and a Lion, to denote Time preſent, ſtrongly working; and a Wolf, denoting Time loſt or paſt, to be biting: And Death on a dark Throne, with a Rod in one hand, and a Key in the other; as if by one he drove us together, and the other he lockt us up. Oh Ladies! every moment of time commands Regions of Bleſſedneſs, when 'tis improved; but loſt, it becomes a Worm in conſcience, and eats to Eternity. If men in health, and Duellers did but mind this, they would not ſend one another to Hell as they do. Certainly ſuch Duellers will be ſad repenters (as I ſaid before) in another world: Do they believe a God? or do they not? If there be a God, he is a Rewarder of Virtue, and will certainly puniſh all unpardoned ſins which lead us into Gulphs, Snares and Rocks. Say, when temptations are upon you to any great ſin, *Now are the Philiſtines come, and the Cords of Death*

Death and Hell are upon me; ſhall I be fooliſh, baſe, vile and unclean? do this and wrong my own ſoul? Prov. 8. 36. And, *all that hate me love death*, ſayes *Solomon.* Some vices have ſhort pleaſures, long throws, and after-pains; if vice, ſin, ſinful ſin and folly, have ſpoiled youth: Have a care of old Age; one foot is in the grave: What! ſin all your life, and have Heaven at laſt? no, it will be Hell. And, *I had rather be in it*, ſayes a Father, *without ſin, than in Heaven filled with it.* Oh! take a fair farewel of it betimes; it never did, will, nor can do any one good; no, it cannot; it brings all the loſſes, croſſes in the world on us, here, or hereafter: And how can we think of going to Heaven, if we do not live to it, but leave a Hell of ſin, ſeeds and ſpawn, by bad example behind us? or if we ſhould live for Heaven a little, and loſe it for want of living a little more, would it not be ſad?

A good bargain loſt for want of a ſecond or third bidding, proves a great vexa-

vexation many times; one ſtep more and all had been well and ſafe; but to loſe a Heaven for nothing, for nothing, for want of a little Religion, and being ſerious in it, bites to Eternity. Oh! if you fall but a ſtep or two ſhort, this will be your caſe, and you will never come in. Take heed, and again take heed, O ye great Ones of the times! Lords, Ladies, and others, that ye do not miſcarry in the daies of Eternity, but give at length ſome diligence to make your Calling and Election ſure. Honours and Evidences are never ſure enough; can Heaven be too ſure for you? Come, look after God and Chriſt more; pray oftener; throw your ſelves into the Arms of Jeſus; depend upon Free Grace, and he will certainly ſave you, and your Souls: Like and love holineſs: Be in love and league with no ſin, and you ſhall have Joy, Happineſs and Holineſs to Eternity: And therefore, as ever you would be Lodgers out of Hell, live in the Church as a holy member of the Church; love

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the beſt of Proteſtants, perſecution is a deviliſh ſin; And good preaching a great mercy; And if ye love one another then are ye my diſciples indeed, ſayes Chriſt, *Joh.* 14. 21. And 'tis reported of St. *Chryſoſtom, that they had rather want the ſhining of the Sun than his preaching*; and ſayes he, *if I had a Mountain for my Pulpit, and the whole world to hear me it ſhould be upon that Text.* O ye ſons of men how long will ye love vanity! *Pſal.* 4. 2. The delight of the ſoul is to know its maker, and heavenly preaching is a ſoul-raviſhing thing; there being infinite ſweetneſs in the love of God: But he that does not lift his head and his heart above this world; will periſh with the world. And he & ſhe that is for much eaſe, new faſhions, and fine cloaths, & haiting up & down in Coaches is oftentimes for little religion. If you cannot live without exceſs of pleaſures, I ſay exceſſive ones, you will be carried down the ſtream of *Nilus* to the deadly Sea, called, *Mare Mortuum*; like the skipping

ping fiſhes till they fall into it. Come, let brave Sparks and gallant Ladies mind better things, the great God and his Son that came down from heaven, and never knew pleaſure here on earth but in doing his Fathers Will; and if you will, now do it; when the Dore is once ſhut it is too late: Some would be troubled if they ſhould never go to the Park again, or ſee another *May*-day. But if you ſhould never go to heaven you are utterly undone; for there are but two places, all go to one place ſaith *Solomon*; but he means that of the grave, *Eccleſ.* 12. 7. But all beſides believe two places, if the principles of Religion were never ſo dubious, yet, it concerns us to be ſerious, becauſe they are of ſuch mighty concernment to us Said the great Earl of *Leiceſter*, *Fools play with their ſouls, and drawlers at Religion cut the thread of life, and throat of them.* But ſink not into this deadneſs and deadly wickedneſs, as to make ſin a ſport of at any time; eſpecially ſuch kind of ſinning as

throws

throws a contempt upon God and his word, and hardens others to despise and condemn that, namely Religion, which all ages and nations beside this have never done before: But it were better to be drowned with a millstone about our necks, than left to dye and be buried with a hard heart in the grave, or live to draw others to hell. Take heed which way you go, the broad way is most easie, but the narrow is most safe, *Luke* 13. 24. Safe bind, and safe find; but sin loosened, and the Reins let go, carries us whither we should not, and whither we would not. If we did but consider; but the want of due consideration; if you will indeed do it too, then you shall know it more than you do, and taste it to be far better than all the sports and pleasures of the Court and Country too. *Oh! that I had never been King of* Spain, said that great Prince *Charles* the fifth, *and that I had lived a Hermite's life.* But a heavenly life will never be repented of: Should not Ladies strive to be Angelical,

gelical, and holy in the eyes of God, as well as lovely in the eyes of men? why ſhould you be all for Honour, and not for Religion, as ſome of you are? It becomes great Sparks to ſeek great things, and not to ſpend their time in Ladies Chambers, toſſing of a Play-Book, or reading this or that little Jeſt, crying, *Faith Madam here's a good one.* Lord *Bacon* ſaid, *Nothing concerns us ſo much in all the world as Religion, and the Principles of it.*

Come then, and let us ſeek the world to come; this paſſes away like *May*-day and *May*-flowers; all but ſmoak or dew quickly gone, but everlaſtingneſs is a mighty thing. The world and times are bad; let us make Chriſt all in all, *Col.* 3. 11. He is ſo, and will be ſo: Let him be to us in point of Juſtification, Sanctification and Redemption: Imitate him, and lean upon him in Life, Death and Eternity. Wiſdom waits at his Gate to keep you from ſin, which a Play-houſe leads unto: But *I will go to the houſe of God,* ſayes *David,*

and

*and pay my Vows in thee, O Jeruſalem! Pſal.*116.19. *And I mine in thee,* O Smithfield, ſaid that brave *Hampſhire* Martyr, *John Philpot*; but if you care not for God's Honour, he will not care for yours, nor what becomes of you when you dye: *But he that honours me, will my Father love,* ſaid Chriſt, *Joh.* 14. 21. But no man can love, ſerve, or honour him enough, who has loved us ſo much, as to waſh us in his own blood, *Rev.* 1. 5. And *Philpot* ſhed his free and boldly, and diſputed as bravely as ever man did for Chriſt and his Truth in the Convocation houſe. And the world is not worthy of thoſe men which have been burnt upon this account, in all, or divers Countreys, by the Man of Sin: But take heed you be not fooliſh Virgins, and fooliſh Ladies; and ſuch as have not Oil in your Lamps, nor ſaving Grace in your hearts, at midnight, when the Cry of the Bridegroom ſhall come: For if the door be then ſhut, and Repentance too late,

Chriſt will never hear, though you knock, beg, and cry upon your knees; and were more beautiful than Angels, ſaying, *Lord, open, open, with ten thouſand tears in your eyes.* The day is paſt, and the night will never have an end: But 'tis non-conſideration is the cauſe of men and women's damnation, ſaid a good Divine: Therefore ſaid God, *O that my people did but conſider! But the Ox knows his Owner, and the Aſs his Maſters Crib; but my people doth not conſider, Iſa.* 1. 3.

The length of Time; the certainty of Eternity; the impoſſibility of more than a long Life; and how vain it is to labour not to dye once! *Methuſalem* dyed, *Gen.* 5. 7. Piety, ſtrength or policy keeps none from the grave. *Conſider*, ſaith *Solomon, do not all go one way to the duſt? Eccleſ.* 12. 5. But Chriſt ſhall ſay, *Come ye Bleſſed; Go ye Curſed: I was an hungry, and you fed me; naked, and you cloathed me*; or, *you did it not.* Nay, *what you did to one of theſe little ones, you did to*

me,

me, Matth. 25. 41, 42. O Do ſomething for the School, if you have not yet! though works do not merit. *'Tis impoſſible,* ſaith St. *Auſtin*; *for we cannot will good, much leſs do it of our ſelves.* Yet you muſt live for Heaven, and by Chriſt get Faith, or you can never be ſaved.

Short Hints, but Sound Truths, In great Humility.

THe Heathen Oracle of mortal man uſed to ſay, *We are born crying, live laughing, and dye ſighing*; But *Job* and *Solomon* ſeem to hint, there is little laughter; for man is born to ſorrow as the ſparks fly up, *Job* 5. 7. and All is vanity ſaith *Solomon*, *Eccleſ.* 12. 8. That is, all beſides Chriſt and the knowledge of him in a ſtrict ſenſe; And ſayes *Hintius*, *Upon this account I could even obſcure my ſelf to think how much ſhort all knowledge is, and how much envy the moſt curious parts ſuſtain and undergo, eſpecially when they are in great and high places, where they have too too little time to converſe with themſelves, mind their maker, or rectifie their*

their crooked nature. Infancy is full of ignorance, Youth of ſins, and Old Age of ſorrows, and the whole life of dangers: ſo that it is a great miſery for poor man who is but a Pile or Bag full of duſt to come into the world, were it not for the hope of heaven or a better world. But this is never loſt without great grief when poſſeſt with much love. A certain rich man that loved riches well and too too well too; being ſick to death, cauſed all his Plate and Gold to be brought before him, and thus ſaid to his ſoul, like the fool in the Goſpel, *Luk.* 12. 18. *My ſoul, if thou wilt now tarry with me and not leave my body, all this will I promiſe thee and thou ſhalt enjoy it with Riches, fine Buildings, Gardens, and ſumptuous Houſes:* But finding his infirmity increaſing, and no hopes of life, in a great rage and fury he broke out into this moſt deſperate ſpeech: *Since thou wilt not abide, nor be intreated, nor tarry longer with me, I recommend thee to the Devil:* and ſo ſoon departed. Oh! let

ſuch men fear to laugh who are in danger to go where it will never avail or profit any thing to weep: And he that looks on a picture and ſees on it a rich man and a beggar, never envies one nor pities th'other: all men are but pictures and ſhadows, quickly paſs away: and the poor have an advantage of the rich many times in dying, having but little to leave behind: but many are dull in want, and wanton in fruition; and moſt mens lives are miſerable ſeeing thoſe that ſeek for good hardly find it: When evil comes of it ſelf, and enters our gates unſought. Yet the brain will be working whilſt the pulſe is beating; let a man live few years, or let a man live many; one does not make him happy, nor another unhappy; but his living well or ill does it. *Anſelmus* ſayes; *In heaven joys ſhall be within and without, above and beneath, in all parts and round about, and everlaſting too, ſaith the Prophet* Iſaiah 65.

The lovers of this world eat, drink, and

and are merry, but for want of the love of God, go down to hell, *Psal.* 9. 17. in a little while and nothing remains of them but a short name, dust and worms. *Seneca* sayes *evil actions are whipt by the conscience of themselves, and torments them sore; and that wickedness drinketh up the greatest part of its own poison, and is a punishment to it self.* But Christians say there is a hell besides, and most of all nations believe future rewards, and punishments: Oh! let us prevent weeping by weeping, sayes One, and all of hells sorrows by heavenly repentance; *Aristotle* sayes *It were better to dye than to do any thing against the good of virtue.* And *I*, sayes *Seneca*, *was better born than to be a slave to lust*: what they count virtue, Christians do not so well know; but this is certain, it is better not to be, than not to know a good God in Jesus Christ, and live to him in some measure, who is all, and will be all for ever. Though *Zenon* said, through his Atheism, *he*

feared nothing but Old Age; yet *Socrates* tells ye, *When Death approaches bad men will be willing to turn Divines.* And, *if I have lived well*, ſayes *Lucicrema*, *why do not you clap your hands?* But Divine Love is a never ending Treaſure; and the Orient Pearl is gathered from the Early Dew. And in the 110th. *Pſalm*, it is ſaid of Chriſt, *That from the womb of the morning he had the dew of his youth*; that is, as I humbly conceive, from the firſt peeping out of God's Love to mankind, as it was through a promiſe in Jeſus Chriſt; ſo all theſe promiſes and bleſſings, obtained in Time or Eternity, are gathered from the head, heart, Love and Merit of Chriſt, as the morning dew is from Graſs, Corn, or Herbs. But to be careleſs of him, or our ſelves, and to live without fear, is to Dye Living, and is in great danger to fall into the Sea of God's everlaſting wrath. Awake, awake, O miſerable Soul! and lift up thine Eyes, leſt the night of nights overtake thee,

Rom.

Rom. 13.12. *Joh.* 9. 4. And assure your selves, Death will almost daunt good Livers; what wilt thou do? But he whom happiness affects cares not how long he lives. But *Job* was safer on the Dunghill, than *Adam* in Paradise. And Christ the true Son of the Living God, when begging water at the Well of *Jacob*, *Joh.* 4.7. from the woman with the Pitcher: Yet many think a middle condition is best for this world, and for our Souls too; but we need every day the blood of Christ to wash us all, as well as Water for our faces: And the Soul is washed by secret thinking and applying of the Love, Life, Death and Merit of Christ to it self: *He gave himself for me*, sayes *Paul*, *Gal.* 2. 20. And our Souls are like Camæleons, live upon the Gospel-Air, Promises in Christ, and God's Love through Christ; but the world trusted on, is apt to thrust all out of our minds. And sayes *Tully*, *No man could ever make me believe the Soul should live in this mortal Body, and be dead*

dead when abſent. Oh! live then to live for ever. Bear well, and prepare well for that which can never be avoided, namely, Death. To labour not to dye once, is to labour in vain; But to live to Chriſt, is a certain way to prevent a ſecond Death. And a man whoſe Soul is truly converſing with God, ſhall find more pleaſure in ſecret walks, cloſets, groves and hedges, than in the Palace of a Prince. And Sir *Walter Rawleigh* ſayes, *He that is reſolved to be a great Favourite and Servant there, muſt abandon ſtrict Piety.* The love of Fame, Name and Pleaſure, is inconſiſtent with the Love of God. True, a weak man may give ſtrict Rules; and the holieſt Miniſter in the world hardly lives up to his own Preaching. And you cannot look to Heaven with one Eye, and look down to the Earth with the other at the ſame time. But however, the beſt counſel is beſt and moſt wholſom for our Souls: And though our care be great for the Body, yet a man may be as happy in Ruſſet as in Cloth

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of Tiſſue. A golden Cap, and a rending Head; a Silken Stockin, and a ſore Foot; or a great Eſtate, and the torment of the Stone, or Gout in the great Toe, is a grievous miſery.

And *I ſee*, ſayes the *Emperor*, *that ſovereignty commands no diſeaſes nor the ſeas, having ſet himſelf and chair on the ſhore at the Tides coming in, crying back, back, and I command you, proud waves, back*: but the Emperor was fain to move. And *Bardue Cæſar cryed I begot him mortal, when word was brought him his only Son was dead*; which was the reward of *Trophimus*, after he had finiſhed the famous Oracle of *Apollo*; and beg'd that which was the beſt for him, and 'twas promiſed in three dayes he ſhould have it; in which time he died. But 'tis our duty ſaid *Seneca, to dye often*: yet *one complained againſt the long life of a Raven and his own ſhort*; but the old *Romans* counted it *Ominous to ſee one, and not two in the morning, as if it had betokened Wife or Husband's death*; yet though

though that be the moſt known, 'tis the moſt unknown thing in the world: The Sexton, Clerk, and Coffin-maker are moſt apt to forget their own, though they nail up and bury others; and the beſt Men, Citizens and their Neighbours too, when they have got their rings and gloves; but 'tis ill preparing for death when tis a burden to live. Sick repentance is ſeldom true, and 'tis certain 'tis labour and trouble enough to be head and heart ſick; and then a man can hardly do any thing but mind his eaſe, or pillow. Oh! put not off your Will but eſpecially your ſouls weal and happineſs to a dying hour; *My care was, when young, to live well, and 'tis now to dye well*, ſaid a *Heathen*. Phyſicians, Lawyers, and Miniſters cannot be heard at once; and it may be friends are troubleſom too: Come, to live well is beſt, and that will prevent the worſt: Oh! then play not the Courtiers part who, ſome ſay, do all things late, Riſe late, Dine late, Sup late, and Repent late, many times never, but it is never too late if true, but

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it ſhould be of the whole man; but when death has folded up mens dayes, opportunities are all gone; Moles ſee, and Swans ſing a little before they dye; but a true Saint and a *Simeon* ſayes let me depart in peace, for mine eyes have ſeen thy ſalvation, *Luk.* 2. 29. But the faſhion of this world is to put men in mind of dying when they ſee they cannot live above a day or two longer; *but as I have lived uncertain, ſo I now dye doubting*, ſaid a wiſe man and a great Scholar; yet after a thouſand thouſand millions of years, eternity will be as long as ever; ſadly and ſuddenly will all worldly pleaſures be turned into walking dreams: and great *Alexander* is leſs now than a little whiteiſh to thiſtle down, which the leaſt wind or air rouls about; the world paſſes away, 1 *Cor.* 7. 31. *time is ſhort*, ſayes *Burroughs*; and ſayes he, *the word ſignifies, folded up to the laſt end or fag of it like a peice of cloth; but eternity is ſtill as long as ever.* Oh! ſet your houſe in order, 2 *King.* 20. 4. as the

the Prophet ſaid to the good King; if every one has not an houſe, yet every one has a ſoul, as well as a body, and there be great affairs that concern both, and the greateſt wits in the world have been concerned for them, ſaid the Right Honourable the Earl of *Northampton*, and have ever found ſooner or later the power of God or Religion in their conſciences; yea, the Great and Godly ones. *Oh, my ſoul, my ſoul!* ſaid the French Cardinal. And *Oh mine!* ſaid the wretched Pope; *And thou muſt never be merry more.* To dye ſafe is a good thing, and the beſt of men are beſt at laſt, and have heaven in their Boſoms and Breaſts; and ſay Let me go, let me go; *Oh Chriſt! thou are mine*, ſaid another. The Jews ſaid, *God kiſſed Moſes's ſoul out of him*: And the Miniſter ſaid, *ſo he did a great Ladyes in Eſſex.* But though ſome men dye not ſo comfortably, yet they all dye ſafely, who have the habits of true Grace in their ſouls; and many very bad men ſeem to dye quietly and

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go to hell like a Lamb in dull diſeaſes, conſumptions, ſenſleſneſs, and hardneſs of their hearts in ſins; for Satan can let men alone well enough when he knows he has them ſure enough; but 'tis a ſad thing to have a mans eyes never opened till they are ſing'd and burnt open in hell; break from him and ſin now, by true and timely repentance, and you make ſure work for ever. *Go forth, go forth,* ſaid one to his ſoul; *thou haſt ſerved God, and truſted Chriſt many years, and now Heaven is juſt at hand, and this dying Body of mine ſhall live again,* as *Job* ſpeaks, *Job* 26. 27. *and my Soul return with the Joys of Heaven to fetch it to it ſelf.* Some ſay, *There are veins or ſtrings in a man's Tongue which reach to the Heart; and when they break he dyes:* But when heart and tongue ſhall ſpeak this, oh what a comfort is it in a dying hour!

Plato, though a Heathen ſaid, *All men almoſt were out of the way, becauſe they did not ſeek after themind of God;*

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and that those did dye most comfortably that lived by reason, and adored the first Being. Therefore, sayes *Lucicrema* to his friends, when he had called for the Glass, and combed his head; *Now clap your hands if I have acted my part well.* And *Seneca* sayes, *Since Nature has stamped a God in the mind of every man; and the belief of him arose not from custom, nor was enacted by a Law; it necessarily follows there must be a Deity; the belief is so natural.* And *Cato* sayes, *Epicurus did dread Death more than any thing in the world upon this account.* Lord Chancellor *Edgerton* sayes, *The Atheist and Prophane lays a wager with the Pious, but upon mighty odds; for one ventures his Life and Soul, or the Life of his Soul for ever; and the other but his Lust and Sin, which is yet his Interest to be without; and yet if it were on equal ground, the disproportion is vast and infinite; and what a sad surprize will he be in, when by death he shall be instantly seized by horrid Spirits!* And this truth of reward and punishments

ments will be tryed in a little time: And 'tis but a little while, and every man shall be no man. And though every one should strive to mend one, that the wor'd may be better; yet may we not think, that the world is angry with some, because they are no worse: When good men are sorry in themselves they are no better; but he that is angry with sin, and repents of it, shall not easily sin in his anger; when he that is angry for every thing, will be angry for nothing, as we say: *But it rests in the bosom of Fools*, sayes *Solomon*, *Proverbs.*

Though *Moses* was sometimes angry with *Israel*, yet he wished his name might be blotted out of the Book of Life, rather than God should destroy them, *Exod.* 32. 32. He granted part of the request, and lov'd *Moses* the better for it. And *Paul* had a brave strain of this nature for his Country-men the Jews, *Rom.* 9. 3. Surely these were as great Saints as ever liv'd, and lov'd God as much. 'Tis a sin not to think there is a

Providence; but what a ſin is it to think there is no God nor Providence? yet ſuch Atheiſts there be on Earth, if not in Coffee-houſes: Yet in Hell there is none but will feel there is a God to puniſh with everlaſting deſtruction evil doers, as well as to reward with everlaſting ſalvation the well doers: And if he did not both, why ſhould not men do what they pleaſe? And ſayes *Joſhua*, when he had preſſed them to the Love of God; Do what you will, *I and my houſe will ſerve the Lord*, *Joſh.* 24. 15. And 'tis better to beg our bread here, if it be his will, than to beg Water in Hell, as *Dives* did, *Luk.* 16. 23. A thankful heart will bleſs God for a little, when abundance abuſe him for his many, many mercies; but happy are they to whom God is nearer than the neareſt, and dearer than all relations in the world: For he that loves Wife and Children beſt ſhall never be ſaved: See this Text, *Luk.* 14.26. But before Chriſt came into the world, God was in

Chriſt

Christ reconciling the world to him: But when he died, the work was finished, said Christ, bowed the head: But God took Christ's word before that, and saved millions of his Servants before Christ came into the world; we find a hundred and forty thousand in the Text, *Rev.* 7. 4. But now that Christ hath shed his blood, and payed, by suffering on the Cross, for the debt and sin of his people, he doth as it were take the Father's word now, for all that shall be saved to the world's end.

Time was when this Gospel was thinn sown, but thick come up, and many thousands converted by hearing one sermon; but now many sermons to one conversion: Oh! Conversion, Conversion of souls, how have I aimed at thee? when *Melancthon* was a young man, he had so much Zeal, Rhetorick, and Elegancy that he thought *no hearer should be able to withstand him*; but at last he sadly complains that old *Adam* was too hard for young *Melancthon*: but all Apostates

are the Devils priſoners, brook looſe and caught again, ſayes one; and when ſtrangers ride apace through a village little dogs bark. *And if good men be more ordinary zealous in the way to heaven, wicked men do the like many times* ſaith *Burroughs*: but God will not ask men why they were no more rich, nor fair, nor learned, but why they were no more zealous: the word of God is a rich Jewel, it ſhould lie in our hearts, as well as hang in our ears: but as one broke her looking glaſs for ſhewing her wrinkles in her face, ſo many are angry with the Miniſter, and the word, when the fault is in themſelves. One ſaid, a proud *Rome*, but all other Cities were but villages to that: but honeſt *London* is a *Sion* to that ſink or *Sodom* in compariſon of ſin: and *David* loved that, and hated *Meſech*, *Pſal.* 120. 5. We may love relations well, and too much, but we can never love God and his Church enough. Oh! that men were as wiſe as thoſe wiſe men who came from far

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to ſee Chriſt, *Matt.* 2. 1. but men forſake him and damn themſelves, a little time and pains for this world is enough, but much for heaven is too little, becauſe God, Chriſt, Holineſs, and Happineſs is there, and ever will be. Some men trade along time for nothing, but others get heaven; *Jacob* ſerved for one wife, and then for another: *Gen.* 29. 27. longer than ſome getting God and Chriſt for ever. The firſt *Adam* found a place for his Children, and loſt it, but the ſecond *Adam* is gone to Heaven to prepare a place in heaven, which ſhall never be taken from them; *Joh.* 14. 2. Some like *Rachel* weep for their Sons, *Matt.* 2. 18. when ſick or dye, but never for their ſins; a Printer prints, and hath money for compoſing; what he doth, he doth not like ſometimes; and ſo have ſome men for preaching, though they do not practiſe; ſuch water-men which look one way and row another, may chance to bring others to heaven, but they will never get in themſelves;

though a Christian do not good works that he may be seen of men, *Matt.* 15. 16. (yet he) may and ought that they be seen with men (namely good works) the Proud *Italian* Beggars many times use this phrase *Do good for your own sakes, they get most, that do most good:* Pray good Ladies consider this, and do not forget the Lady *Vare* and *Warwicks* good example, they gain most that do most for God and Religion sake, and the giver gets most.

Contentment turns all to gold; but grace is better than that: Oh beg of Christ this Eye-salve! *Rev.* 3. 18. And that it may be like the house of *David*, and sin like *Saul's*, weaker and weaker. God sayes sometimes to his Servants, as a King said to a Courtier, that desired to be gone to provide for himself; *No*, sayes the King, *do my work first, and I will do thine.* So sayes God, *Seek* ye first my Kingdom, and the righteousness thereof, and all things shall be added unto you. *Matt.* 6. 33. *Judas* sold

ſold his maſter and ſalvation both cheap, yet they that paid the money bought dear, for they bought their own damnation as is much to be feared: but ſome have an eaſie kind of way for ſin. A *French* King wore a Crucifix in his hat, and when he ſwore he kiſt that, as if all was well; ſome ſwear, drink, and do worſe, and yet cry God forgive me, it was but once or twice and a trick of youth; but ſuch tricks will trip you into hell without mercy and repentance: the world was once deſtroyed with water, for the heat of luſt and other wickedneſs; but ſhall at length be burnt with fire for bewitching men to ſin. 2 *Pet.* 3. 11. a fooliſh witty Gentlewoman being told the world and the glories of it was but vanity, *'tis true*, ſaid ſhe, *Solomon ſaid it, but he firſt tried it, and ſo will I*; but *Solomon* was a double great Type, firſt, of wretched, ſinful, miſerable man, who can do nothing but ſin of himſelf; ſecondly, of holy, happy, Bleſſed Chriſt who is all

righteous we ſhould imitate him in his wiſdom, and holineſs, not in his ſin and wickedneſs, for that brings death here and hereafter, *Rom.* 6. 23. but good men ſhould not dote upon the world, becauſe the world loves its own, *Joh.* 17. 14. it never loved Chriſt, nor they that are his, much; the moſt things of the world, and the beſt things of the world, leave us at the worlds end, ſend us gawl'd and weary out; a pack-horſe has but beans and oats, many care and carry for they know not who. A rich man lately going with his ſon by water towards *London* Bridg, *Father*, ſaid the young man, *there is a brave play to day at the Dukes Play-houſe, let us go ſee it; O villain!* ſaid the Father, *wouldſt thou go and have me too, when there is a great veſſel to look after? Damn me, chuſe you*, ſaid the Son, *I will go, calling another boat and ſo ſtept away*: but they are both dead now, and a vaſt eſtate gone, and no body knows where almoſt. Oh! how many do the like, care, and care

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as the old man did, and have nothing many times but ſin and the gawled conſcience to carry them to the grave: a ſad reward, and curſe upon over covetous men; but the world at beſt is but as a ſpoke in a wheel, one is uppermoſt to day and another to morrow, and though corn, wine, and oyl be the worlds happineſs, *Pſal.* 4. 7. yet this is at an end, when he or the world is; they raviſh in expectation, not in fruition, but heavenly things are ſweet in both, and the worlds all is nothing at all at laſt; many defie it, and the Devil in their mouths, and yet ſerve both in their hearts, it is not the having the world in our hands, or our hands in the buſineſs of the world, but our making an Idol of it, ſerving it more than the Creator, God bleſſed for ever: 'Tis a great peice of wiſdom to hide faults and ignorance ſometimes, yet learned *Rome* and *Greece* the two great ſchools of the world by all their learning did not define whether there were many Gods or one; and were for

many

many years the greateſt Idolaters in the world, notwithſtanding all their wiſemen; but wiſdom is good with an inheritance, and true wiſdom chooſes God and Chriſt for a portion: The Lord is my portion ſaith my ſoul, and whom have I in heaven but thee, ſaies David, *Pſal.* 73. 25. Sir *Edward Petto* ſaith *that if wee do ill, the pleaſures are but ſhort, and the pains remain for ever; but if we do well the good does ſo too*; and 'tis good to wait on God who waits to be gracious to ſuch as call upon him. Some men find want of comfort, and others find comfort in want becauſe God is with them; when thou goeſt through the fire, and through the water; I will be with thee ſaith the Lord, *Iſa.* 43. 2. And *Tertullian* ſayes of young Ladies, *if they were cloathed with Silks and Piety, Sattins and Sanctity, Purple and Modeſty, God would be with them, and love and like them better too.* A man may love morality, civility, and not Grace; *Rome* would prove the truth

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by miracles, when ſhe ſhould prove miracles by truth; but her whole Golden Legion is a fiction of forged lyes; and that he that wrote it had a brazen face and a leaden heart: they willingly believe lyes, and God in judgment ſuffers them ſo to do; becauſe they receive not the love of the truth, 2 *Theſ.* 2. 10, 11, 12. And *Veſpaſian* was tired with a triumph, and Ladies have been ſo with muſick and a play-houſe; all is but vanity of vanities at the long run beſides Chriſt and the Knowledge of him: Yea, all elſe is but Golden Dreams; and 'tis better to fear and dream of Hell, than to drop into it; to think of Jollity, and find miſery, is ſad; or to dream of Heaven upon Earth, and to wake by Death in Hell is ſad indeed. Time paſſes a pace, and all poſt ſome where. 'Tis dangerous putting off that to day, which thou muſt do, or elſe it may be utterly undone to morrow. Contemplation and Meditation, are good things: 'Tis as the ſmell of the Roſe

Roſe and Jeſſemin, ſayes one. Some men are aſhamed to ſin before a child; but what we are afraid to do before men, we ſhould be to think before God. And 'tis better to ſpend our time in doing good, than bare talking or getting Riches either. If we ſhould be thankful for little Mercies, Riches and Honour; what ſhould we be for God himſelf, and the pardon of ſin? The Tongue bleſſing God without the heart, is but a tinkling Cymbal; and the heart bleſſing God without the tongue, is ſweet, but ſtill muſick; but the heart and tongue together makes the ſweeteſt harmony in the world. And if the Larks and Birds ſing ſo merrily to the morning Sun, we ſhould much more to our Creator and Redeemer. *Let all the world praiſe thee, O God; Let all the world praiſe thee,* ſaith the Pſalmiſt, *Pſal* 67. 3. And you, Noble Ladies, who have beſt voices, and leaſt to do, ſhould be moſt engaged in that good work.

But

But Honour is a ſnare, and viſits many, and needleſs too ſometimes: Better ſtay at home, and think, *Lord, what am I? What do I? Whither go I ſo faſt? a little time will put me in a Baſon.* Every man is but a bag full of Duſt, at the beſt, and Death turns us into Aſhes; and that Duſt may be ſqueezed into a ſmall place: And 'tis probable the Grave-man takes up ſome of that ſometimes to fling upon another, when he cryes, *Duſt to Duſt, and Aſhes to Aſhes.* But this is certain, after a little while every man will be no man. A good Gentlewoman being ſick, was askt whether ſhe were willing to Live or Dye; *What God pleaſed. Ay but,* ſayes one, *If God ſhould put it to you*; but then ſaid ſhe, *I would refer it to him again.* And a brave Grace it is to be reſigned ſo patiently to God's will in every thing: And there are four Reaſons for it: The Holineſs; The Sovereignty; Eternity and Goodneſs of his

his Will. But he that ſins, and quarrels againſt this good and holy Sovereign and Eternal Will of God, does but do what in him lyes to make him ſend him Soul and Body into Hell.

But cut me, hack me, kill me, ſayes *Auſtin, ſo thou ſaveſt my Soul.* And oh what an Emphaſis does the Scripture frequently put upon the word Soul! *Hear, and your Soul ſhall live, Iſa.* 55. 3. *He that ſins againſt me wrongs his own Soul, Prov.* 8. 36. *Fear not them that can kill the Body, but him that can throw the Body and Soul into Hell. What ſhall it profit a man to gain the whole world, and loſe his Soul? Matth.* 16. 26. *Thou Fool! this night ſhall thy Soul be taken from thee, Luke* 12. 18. *Matth.* 12. 28.

Soul-mercies, Soul-promiſes, and Soul-ſalvation, muſt needs be great. And the Great God by his abſolute Sovereignty claims, and ſayes, *All Souls are mine; Ezek.* 18. 4. But moſt

moſt are like the poor Woman Mr. *Burroughs* mentions; who when her houſe was burning, ran about to ſave ſome little trifles, but forgot her Child in the Cradle: But then ſuppoſing it to be burnt, though indeed it was ſaved, ſhe preſently ran mad, to think ſhe ſhould mind little trifles, and forget that.

Many ſcramble for a little Dirt, Duſt, Gold and Honour, but when Death comes, they will cry out, *Oh my Soul! I would give for Heaven ſo much*, ſaid a Knight at *Brumpton*. But it was once ſaid of a Lady, *That ſhe and her two Children did thrive in the Truth*, *John* 2. 4. We wiſh you and yours the like. For the ſoul is more worth than the body, yea, than all the green and glory in the world beſides; And *I would* ſaies *Sterry*, if God ſhould put it to my choice, *that all the vines, greens, and flowers in the world ſhould everlaſtingly wither, rather than one ſoul finally periſh, for whom Chriſt dyed:*

but

but yet, yet for all this, Chriſt is more worth being God-man, than all the ſouls in the world put together, how much better are ſoul-comforts than bodily ones, and ſo for mercies. *Oh! let me have the Cream*, ſayes one, *and let others take the ſcum'd milk, ſorrow for ſin and contrition is good, but it muſt not keep us from believing and hopeing in him*: carnal joys breed ſorrow, but ſpiritual ſorrow breeds joy, and is a repentance never to be repented of, 2 *Cor.* 7. 10. In wicked laughter the heart is ſad or ſhould be, for ſayes Chriſt, *woe be to you that laugh*, *Luk.* 6.25. *but in holy mourning the heart is ſecretly glad: therefore bleſſed are all ye that mourn for ye ſhall be comforted. Matth.* 5. 4. but ſome mourn for the ſhame, and not for ſin; ſorrow lies heavier on the wicked than ſin, but ſin is heavier than ſorrow on the godly, *my ſin is ever before me*, ſaith David, *Pſal.* 51. 3. *And againſt thee have I ſinned and done this evil in thy ſight.* 51. 4. Oh! that bad men would

would confeſs and go to God by Chriſt and repentance! if they don't he will never come over to them whilſt the world ſtands but ſend them into hell: 'tis the height of wickedneſs to do ill and think it well done, and go on; ſwearers ſwear again, and ſwear for grace, and think it a brave thing to be damn ye; and ſo do poor Raſcals, Dray-men, Foot-men, Coach men, and Porters, and all for grace the of imitating huffing Sparks; but little do ſuch Wretches, Worms, Atheiſtical, Heathen, Mortals think what ſins they brought with them into the world, and what helliſh damning, and deſpairing fears will tend them when they are going out, unleſs they dye brutiſh, or like one that has no ſenſe of another world. Dr. *Manto*, Dr. *Manto*, *Fetch him quickly or ſome other good man*, ſaid one. *A Horſe, a Horſe, a Kingdom for a Horſe*, ſaid crook-backt *Richard*; and more would theſe give if they were able; if they did but know

how the Devil waited for their ſouls: 'Twas *Saul's* Caſe, and a ſad cry he made, *God has forſaken me, and the Philiſtines are upon me*: and the Devils, the Devils will be about ſuch men if they do not repent.

Chriſt paid dear for their ſouls, but thoſe that buy ſins with damnation ſet but little on them.

Let none of us fool our ſelves; ſin will prove a deadly downfal if we do not riſe by faith and repentance: in the mean time it never did any man good, nor never will ſaies the *Practice of Piety*.

'Tis one thing to ſin, and another to be overcome or taken by ſin; but 'tis ſad if that which comes from God ſhould daily cauſe us to ſin againſt and forget him; yet high fortunes lead ſome men to ſad lives and faſhions; yea, they think it ſtrange to ſay their prayers, or do as others do, when they are newly come out of France, and exceeding modiſh; *Oh! my Son, my Son* ſaid old *Fox*, when

when he was juſt come from beyond Sea; *ſure this is not my Son Samuel in this habit.* But 'tis a leſs ſin, or leſs danger to offend Chriſt or one of his ſervants, than to be offended with Chriſt or his Church; yet the leaſt wrongs his own ſoul; *Prov.* 8. 36. and private ones have publick ſhame many times; yet 'tis a leſſer danger to commit a ſin we are inclined to delight in, than really to delight in the ſin we commit: Yet Fools will be Fools, though they go to Hell for their folly: But a wiſe man, and a good, will weep and ſigh to ſee a fooliſh laugh and ſin.

Come, Gentlemen, forſake it before it forſake you, or you be forſaken of God.

'Tis a hard thing to loſe him and all for nothing; or to look up to Heaven with one Eye, and down to the World and Vanity with another. And 'tis hard to commit one ſin alone. Sin hangs to ſin, as ſpawn to ſpawn, and links to links in a Chain.

'Tis eaſie and hard to tell but a Lye; ſomething or other will tend or go along with it.

Come, throw up the purpoſe, and throw up the habit of all ſin, and you may do well enough: The pleaſures of it are but ſhort. If they ſay to you, as *Jael* ſaid to *Sifera*, *Turn in, my Lord, Turn in to me; fear not; I will give thee Milk or Honey*: But it proved a Nail in his head. *And I will leave one in your Conſcience*, ſaid that brave *Bohemian* Martyr *John Huſſe*; *and your ſins will prove as a Nail there, if they be not waſhed away.* And no man living can give a reaſon why he ſhould commit the leaſt againſt a good God: Yet ſome that are very wiſe, will give a reaſon for all other Actions: But, *In good Troth*, and, *By Faith and Troth*, are great ſins in Gown-men and Divines; and Drinking, Joking and Drolling, will make them loſe ground, and not be reverenced. 'Twas pious, holy Preaching, ſtrict and blameleſs living, got

their

their first Estimation in the world: And nothing else will ever keep it up. God's Servants are called his Sons and Daughters, 2 *Cor.* 6. 18. And Ministers that Preach to them, or the World either, should be very holy: *Be holy, for I am holy*, saith the Lord, 1 *Pet.* 1. 16. *Lev.* 11. 44. They are called Suns, Stars and Angels, *Rev.* 1. 20. and Shepherds, that must watch or give account for the blood of our Souls, if they miscarry: *But I am free from the blood of all men*, sayes St. *Paul*, *Act.* 20. 26. And *I will seal with my blood what I have preacht*; said that brave Martyr, *John Philpot*, *Latimer*: And he did so to the astonishment of all beholders; for it abundantly gushed out at his heart after he had been a long time in the Fire. Well, good men and good Ministers have the Law, Love and Grace of God in their hearts, and do for love of Souls more than money: Neither do they love chopping and changing: But a great Benefice is a great temp-

tation, even to a good man; but to many is certainly a great ſin in Giver and Receiver. *But I will live and dye with my Flock, as I ſhould, Joh.* 10. *v.* 4. ſaid a good man. And 'tis more honour to be a heavenly, holy, zealous Preacher, than a rich Drone, a thouſand times. Some Shepherds have for little ſo much, that the great Shepherd will owe them nothing at all: Others have ſo little for their faithfulneſs, that he will give them a Crown. 'Tis better for Miniſters it ſhould be ſaid, Why are not you and you provided for? than, Why have ſuch and ſuch ſo much? As he nobly ſaid, *I had rather it ſhould be ſaid, Why does not* Cato's *Image ſtand here? than it ſhould be ſaid, Why does it ſtand here?* But Preachers of Faith, muſt live by Faith, as well as other men; and the world to come will make amends for all. *Come, Thee and I ſhall be happy when King Jeſus comes,* ſaid one to his friend. *And they that fear the Lord ſpeak often one to another, Mal.* 3. 16. *And*

then

then ſhall the Righteous ſhine as the Sun, in the Kingdom of their Father, Matth. 13. 43. But many men make work for Repentance; and many Miniſters never put them ſeriouſly upon it as they ſhould, for want of Skill, Love, Faithfulneſs or Zeal. The Lion ſent for the Wolf, and asked him if he had not a ſtinking breath: *Yea, Sir,* ſaid he; and for that he tore him in pieces; and ſent for the Dog, and asked him; no, ſaid he; 'tis very ſweet; for that he tore him in pieces; and ſent for the Fox, and asked him, who cunningly told him, *He had a great Cold in his head, and could not ſmell*; and ſo ſaved his Skin. 'Tis a brave thing when neither fear nor flattery moves men nor miniſters from ſaying what they ſhould, few love Reproof, fewer who reprove for love of ſouls, and feweſt of all who ſincerely love the reprover: *Am I your enemy becauſe I tell you the truth?* ſayes *Paul*, *Gal.* 4. 16. and we may ſay the greateſt ſin timely repented of is pardonable, but

the leaſt never repented of is damnable in its own nature, it being againſt a holy law and a holy God; and Oh! how would Mr. *Fowler* that brave *Redding* and *Thames*-ſtreet preacher ſet out this! 'Tis for us to bring our will over to God in every thing, and not his to us in any thing contrary to his Law and holy Writ whilſt the world ſtands; Religion is an inward thing, takes off from ſelf and creature; but gives to God reverence in the heart; and the heart and ſum of religion is to love God and our Neighbours ſincerely; but Religion can do more for Learning than Learning can for Religion, can bleſs and ſanctifie that, but that can do nothing but adorn, dreſs, and ſet it out with words, which yet is a moſt excellent thing; And oh! that all the preachers in the world were practiſers and learned too; but more eſpecially the former; yet ſayes God, *I will ſet thy Sons, O Sion! againſt thy Sons, O Greece!* *Zechariah* 9. 13. *And*

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the quarrel ſhall never be ended.

There is naturally ſo much Scorn, Malice, Enmity, and Diſdain, in Learning againſt the Simplicity, Purity, and Holineſs of the Goſpel, that the corrupt, unſanctified mind of man cannot but diſdain it, as the Phariſees and Sadducees did the preaching of Chriſt; the Greeks and other learned men *Paul*, counting him a babler, and the croſs of Chriſt fooliſhneſs 1 *Cor.* 1. 23. and he a mad man, and Chriſt a publican and ſinner, for being a Phyſician to them, and a preacher frequently among them; and therefore a ſociable life is better than a ſolitary Monkiſh one in a cell; Chriſt did eat and drink at great tables with publicans and ſinners, but he was ſtill as a phyſician to heal and reprove ſin; and *Dod* the old Puritan miniſter of *Northampton* was ſo holy and good at this and had that reverence and preſence with him, that a young gentleman at Sir *Anthony Cope's* could not eat half

half his Dinner for fear of ſwearing before *Dod*; but he is dead, and gone to Heaven, and ſo may the Gentleman too, for ought that we know. God calls at ſeveral hours; but 'tis better to go to Heaven alone, than not at all; or to Hell with half the world. Let me be happy, it matters not how many then be miſerable, yet *Balak*'s *Balaam* wiſhed that he might dye the death of the Righteous; and thought of death, another world, and eternal Joys, *Numb.* 23. 10. And ſo ſome will ſend for good men at their death, which they care not for in their life, to come and pray, and ſecretly deſire that their laſt end might be like unto them. Yet the world is apt to think of Religion clean contrary to what it is, ſayes Lord *Bacon*, and to make it madneſs; a thing that dulls ſpirits, and is apt to make Ladies look wrinkled before their time; depreſſes them of Joy; and to be looked upon by Wits and Sparks as ſome of God Almighty's Shee-fools, and

and must never see good or merry daies more. *Alas! alas!* said he, *What a miserable mistake is this! Can there be better and greater Joy, than Joy in the Holy Ghost*, 1 *Thes.* 1. 6. *unspeakable, and full of Glory?* And can there be better Sorrow, than such Sorrow which is accompanied with Joy, and Works, or Repentance unto Salvation, never to be repented of? 2 *Cor.* 2. 10. Can there be better chear than a good Conscience? Ask *Abraham*, *Isaac* and *Jacob*, if the Waies of God be not good: Ask all the Prophets, Patriarchs, and Apostles, if the Waies of God be not Good: Yea, the Martyrs, and the Prisoners: *I am in a Bed of Roses*, sayes one. And *I am in my Paradice and Palace with God and his Angels*, said the Noble Marquess *Galliaces*, in the Dungeon. And *I have Christ, who is, was, and ever will be all in all*, sayes another; All in Health, Life, Death, and Sickness, and Eternity too, to Men and Angels:

Yea, ask your own Conſcience when the Curtain's drawn, and the Candle out; Which is beſt, a houſe of Prayer, a houſe of God, or a Play-houſe? or a days ſinning, or a days communion, and waiting on God and his Worſhip? Come, fy, piſh, you are mad, if you prefer the pleaſures of ſin before Heaven, or ſinful paſtime before Heaven's Joy. Oh ye vain and fooliſh young Ladies! do not think of being Religious when you have nothing elſe to do; but lay aſide the Lute and Citern now, and dance a little in your thoughts to Death's Pipe; and think you hear his Night-watch, and where you ſhall be a hundred years hence; and what when you have lain a month or two in the Grave; and this will help you to be good betimes. Young Ladies might be merry enough, if they would be good and godly, and begin betimes, and have better Huſbands too; for good men will love good Ladies; eſpecially when they

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are young and good too: And we hope ſome are left, though but a few, that look for Heaven and Religious Wives. True Recreations are in another world: All the pleaſures of this are either ſins or ſnares, if we uſe them too much: But moderation may be; and there is a time for every thing under the Sun, *Eccleſ.* 3. 1. excepting ſin; and for that you ſhall hardly ſin in moderate mirth and pleaſure: But to make Recreation a toil, and the Buſineſs of your Life, is folly and madneſs: What! nothing but hait, hait up and down, as ſome do, and never to a Lecture; or ſcarce on the Lord's Day in the forenoon? *I ſaid of Laughter, Thou wert mad*, ſaith *Solomon*, *Eccleſ.* 2. 2. It may be they ſing too, which had need to weep and pray. But let not your high Fortunes make you too high-minded: For they that think themſelves better for Gold, Pearl and Lace; and are proud, and diſdain others, which yet is very natural; and we are all

all apt to fall this way; which makes us worſe than Gold Slaves, and Servants to it; ſayes *Anſelmus*. But remember what you ſhall be in the Grave, eſpecially in Hell, if you ſhould go there: And wanton thoughts and plumes will all fall; but humble great ones, are good ones indeed; and God will exalt ſuch, and make them higher than they are; and men will love them more. Humble Great ones are double Great ones, and twice as honourable as others of the ſame rank: And therefore let not great Fortunes make you proud and unfortunate; yet a grain muſt be allowed for Old *Adam*'s ſake, whoſe Children we all are.

And 'tis eaſier in a miniſter to preach down *Adam* in others, than to beat it down in himſelf, wife, or children; but ſound men ſhould love ſound preaching; the beſt wine is beſt, and ſo is the beſt preaching, and that that comes from the heart goes to it; ſo ſay and ſo do is good in a good miniſter, ſome ſpeak more briefly

briefly than they live, as *Cato* told his friends; but do not ſay I will and don't: we read of two Brothers; one ſaid he would do his Fathers will but did it not; the other ſaid he would not but did it; and that was better than the other. When prayers and praiſe go together, and the heart with both, God is well pleaſed, and the muſick ſweet; when the tongue doth not go from the inward motions; the Phariſee ſaid, *I thank God, and I do this, and I do this*; but the poor Publican ſaid, *The Lord be merciful to me a ſinner*, *Luk.* 18. 13. and he was juſtified, hand and tongue went together; ſome forget to pray, becauſe they have too much of the world, and ſome neglect becauſe they want it, and muſt work early and late, but 'tis a miſery and a ſin not to be excuſed in any; pray if you be rich, and pray if you be poor, or elſe thou ſayeſt in effect, God, I have nothing to do with thee: don't ſay

you

you forgot it; for that is a ſoul-careleſs trick, few forget their dinner, but it is better to faſt all day than not to pray in a day, and a little meditation does well; what ask of God and not think what to ask, or why? they who have moſt grace haye ſomething to ask, and they that have leaſt have ſomething to ask, but they that have none, have all to ask; for they want Chriſt, pardon and every thing; yet God will give them his holy Spirit if they do but indeed ask it: *Luk.* 11. 13. Ask then, and down upon your ſilken knees, O ye great Lords, Ladies and others, that you might have his holy ſpirit and his heavenly will revealed in and to you ſo as to do it, live it, and love it; it will be your glory, heaven and happineſs for ever if you do ſo indeed; but if you ſlight him now, you will need him, miſs him, and want him hereafter, and never find him. 'Tis a mercy to have many good things in this world; but what a miſery is it if you ſhould

have

all, and be ſaid, *Son, Remember thou in thy life time hadſt thy good things, and likewiſe Lazarus evil things, Luk.* 16. *v.* 25. *therefore he is comforted, and thou art tormented:* A Scripture that made *Gregory* the great weep, or tremble, as himſelf ſaid, for fear to think leſt he had received his good things. Come, Heaven's a ſweet Cake; but who would eat it before-hand, or take Earth for it? Sweet-meats are the laſt diſh, but it will be ſowr ſauce if you loſe all in concluſion. Read to the end of the Chapter. Come, come, a godly Life is beſt, and beſt for you, great Counteſſes, and you Ladies more elderly, and young ones too; though you be not twelve or thirteen: Let head and heart remember that, and what Angelical things you would be, if you would begin betimes, as the beſt did. *Joſiah, Samuel, Timothy, John,* were all young Saints, and the moſt eminent in the Book of God; the laſt leaned in Chriſt's boſom; dipt his Pen and his Quill in the Love of

God, and ſtrows all his Epiſtles with it.

But how frail a thing is man (and you are the ſame, or more: The *Venice*-glaſs is ſooneſt broke;) that ſings, walks, talks, and yet is gone as a Tale, Dream, or Watch in the night! And he is no man that does not need mending more than a Watch, and oftner winding up to mind Heaven and heavenly things: For this world is bad, and too bad too; mend one, and make it better; mend one, and draw twenty; great perſons do alwaies ſo; for many follow them and their Examples, which way ſoever they go. When Magiſtrates hearts are towards God, the People's are ſo too: And when Magiſtrates hearts are towards the People, the Peoples hearts are towards them. Love begets Love; and they that do not love, will not be beloved. Love comes down; good Parents, Magiſtrates, Maſters and Landlords too, if they be kind, and love them beneath: But the Love of God is the beſt Love of all; therefore Magiſtrates, Miniſters and People, ſhould

ſhould all love him; and you Ladies, which are uppermoſt in this world, will be lowermoſt in Hell if ye forget him. True Love ſeeks how to pleaſe him: If you love your Lords much, that is well, and it is but your duty; but if ye love Chriſt leſs, that is ill; but if God not at all, he will never care for you, nor what becomes of you, when Honours have done with you, and you with them. 'Tis better to love God now, though you do not ſee him, than not to love him and never ſee him. Love God, and he will love you with that Love which has no end, nor never ſhall have. Your Lord and your Husband will love you no longer after a little time; but Chriſt will love you with an everlaſting Love, and draw you to himſelf; if all things in the world are not good enough for you and your Souls. If you love God, he will give you himſelf, the World to come, and his Son for ever; and your Soul ſhall live, becauſe he lives; and that is moſt where it loves; and ſhall

be quite with him after a little while, if it love him moſt. But oh! Love, Love, whither goeſt thou to love, when thou goeſt from God, Chriſt, and Self-happineſs. Self-love and happineſs is to love God, and God above all: *Whom have I in Heaven but thee? or whom do I deſire in compariſon of thee?* ſaith *David, Pſal.* 73. 25. There was a time when you deſired your Lord much; but did you ever deſire your Lord Chriſt a little? if you did, do it more and more; his Name, his Nature, his Perſon, and his Promiſe is altogether deſirable, and ſhall be remembred in all Generations, and praiſed for ever and ever, *Pſal.* 45. 17. Therefore his Love is better than Wine, *Cant.* 1. 2. Yea, the wine of Angels; for this is that that they drink in the perpetual beholding of him; and you ſhall ſee my face too, ſayes God, if you be his Servants, *Rev.* 22. 4. But do not think of Reigning with God in Heaven, if you be not his Servants here; and your preſent Heaven is nothing to

that.

that. Lift up your Eyes and look upon them, and he that made them; all your Heavens are but Dreams and Smoak. *What art thou that forgetſt the Lord thy Maker, Iſa.* 51. 13.. *that hath ſtretched forth the Heavens, and laid the foundations of the Earth? and art afraid of a man that ſhall dye, and be as graſs? Look unto Abraham,* ſayes God, *ver.* 2. And if *Abraham's* boſom be deſirable, his Faith and Obedience is ſo too.

Some have the art to make much of little, but few to make God all as *Abraham* did when he told him *I am thy ſheild and exceeding great reward, Gen.* 15. 1. and it is not in the power of any but he who is all and filleth all in all, to give to all abundantly what their Souls do want; *Herod would give half his Kingdom for nothing, but* St. *John Baptiſt's head pleaſed the young Gib well enough; Matt.* 14. 8. He preached repentance, and Chriſt forgiveneſs; a Prophet may inſtruct us, but Chriſt only makes us to profit by the mini-

ſtry of the word; Oh! pray, pray that hearing you may hear, *Rev.* 2. 11. *Matt.* 13. 14. and know him whom to know is life eternal, *John* 17. 3. though knowledge may be without Grace, yet true Grace is never without knowledge; *and I know my redeemer lives* ſaies *Job*, 19. 25. and that you have not the love of God in you, ſaies Chriſt to the Jews, *Joh.* 5. 42. and his ſatisfaction for us is more the ground of our juſtification before God, than his ſanctification in us; and yet Chriſt in us too, is the hope of glory: Oh! let him live in your hearts by faith, 'twill breed joy, and feed joy, a true Chriſtian taſts that here, which will be unſpeakable hereafter; here his joys enter into us, hereafter we ſhall enter into it; and the ſweetneſs of divine love paſſeth all knowledge, men taſte a little here, but raviſhment is for fruition: be induſtrious till you come there, for the induſtrious man is not at leiſure to ſin; heavenly meditations keep the mind buſie when the hand is

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at plough or play: but *play dayes*, ſaid Biſhop *Latimer*, *are the Devils working dayes*; and he has more ſin in one of them than in a whole week beſides: Religion allows not much idleneſs, for he that will not work muſt not eat by *Paul's* rule. Admire God in your calling and out of thy calling, and the fields will give you room and objects enough for meditations and contemplations if you be not vain and airy, but you muſt take care, and watch thoughts, or elſe you'l looſe God in your mind, which is the honey in the way: Oh! what is the bough, the buſh, and the green, but a little thing he ſends every ſpring; a little Daiſy has a fine head, but all the world cannot make it, nor one hair white or black. Oh! admire God in his works which are paſt finding out, ſaies *David*, *Pſal.* 19. 1. if they were happy which ſtood before *Solomon* as the Queen of *Sheba* ſaid, *Luk.* 11. 31. what are they that ſhall ſtand before the Lamb, to admire him to Eternity, *Rev.* 7. 15. Come, begin heaven on earth,

earth, admire him here and you ſhall hereafter in a ſinleſs ſtate; here we ſin and ſerve him too, not in ſin, that is the Devil's work, as Chriſt ſaid, *John* 8. 44. there we ſhall be without ſin, and never fear, nor offend; but love him to all eternity, and be beloved of him, Saints, and Angels too; Oh! may you dwell among them for ever, and that is beſt of all; but the beſt of and whole of this world is not worth one half quarter of the world to come; That, that makes heaven full of Joy is; that it is above all fears; and that that makes hell ſo full of terrour is, that it is below all hopes; the certainty, perpetuity, and eternity of it never ends, nor the worm dyes ſaies Chriſt, *Mark* 9. 44. *Iſa.* 66. 24. ſin breeds death, and the worm feeds upon the Conſcience in remembrance of it, ſo that a man or womans own hell comes much from and lies moſt in themſelves, by the alwiſe providence of a juſt and wiſe God ordering of it ſo; ſee and buy

Mr.

Mr. *Strongs* little book upon the Worm of conſcience; we grieve, and take care that little ones be not ſick and dye of the worms, but ſeldom take good and ſound repentance our ſelves through the blood of Chriſt to kill the worm to come. Oh! that ſin may dye, and Chriſt live in all your hearts, grace increaſe, and that decreaſe; grace is glory begun; a bud, beam, and flower of it, and a grain of it is more worth than all the hypocritical knowledge in the world; and through juſtifying grace, ſcarlet ſins and ſinners are made whiter than ſnow by the blood of Chriſt, *Pſal.* 51. 2. and the true preaching of the holy Goſpel is the breaking of one heart, and the binding up of another; the hard is to be broken, and the bruiſed is to be bound up; much of the Miniſter or good Phyſicians skill lies in this: Oh, how good is it to have ſuch a good Phyſician; or to look out if we have not! and if it be good for us to draw near unto God by prayer; is it not ſo for him

him to draw near unto us by Preaching Peace, Pardon and Forgiveneſs to us in the Miniſtry. Yea, 'tis this way that he ſpeaks Peace to his People. And every faithful Miniſter hath as much the Power and Key this way as another. For 'tis but in Preaching and Believing: They tell us of the Love of God, and we apply and believe through the Blood of Chriſt; and this applying and believing, becomes our Remiſſion and Forgiveneſs. Oh! believe God is a giving, and a ſin-forgiving God, and has two places, one above, and another below in a broken heart; and if he dwell with a penitent, what may not that heart get by him? And for old and paſt ſins, it is our Heaven to be rid of them; for they would have run us to Hell, if we had continued in them. When God is in the heart, and ſin out, we might well ſay, *The worſt is gone, and the beſt is come*: praiſe be to him that maketh the change, and is unchangeable in himſelf,

ſelf, *Mal.* 3.6. and in all his Attributes. And he is a Fool that ſaith, *There is no God*; or, *That the Love of God hath not wonderfully appeared to Mankind by Jeſus Chriſt*, *Titus* 3.4. Oh! be rich in Faith, and you ſhall never be poor in the world to come: And they that are moſt full of that, have moſt comfort and experience too, of his Faithfulneſs. Faith is the Life of the Soul, and Chriſt is the Life of our Faith. Oh! live upon him, and you ſhall live with him, and never dye, *Joh.* 17.24. Do not be offended with him, nor they that are his. Great and many waves have beat upon the Rock, but the Church remains ſtill, and the Gates of Hell, Sin, Death and Deſpair, nor Enemies neither, ſhall ever prevail againſt it, *Matth.* 16. 18. Some ſet their hearts upon God, others againſt the Church; but thoſe that maliciouſly perſecute good men, will find ill Rewards. *Saul, Saul, why perſecuteſt thou me?* *Act.* 9. 4. 'Tis a mad thing to be furiouſly mad againſt good people.

people. If ever we expect to be happy, we must be holy, and hate no man for it; for without it no man shall see God, *Heb.* 12. 14.

But the Devil tempts men to sin, and then to despair, and good men are full of doubts after sinning: Oh! begin to live to God before you dye; and a man may live, sin, dye, and be utterly lost in a little time; some thieves rob a long time, others are quickly taken and executed, but Gods patience is great towards most men; yet some have but little sport for their souls; airy Sparks ride post and quickly sin away their time, but fair and soft is too fast to hell and the Devils; and death would not be half so troublesom were it not for sin; but he that leads a good life, takes a great deal of comfort with him to his end, and that death of his frees his soul for ever; nothing can trouble in heaven, unless it be want of living, or more living unto God on earth; and nothing can be more

more terrible in hell than to think there was a time they might, but 'tis past,'tis past; *Simeon* and *Paul* desired to dye, *Luk.* 2. 29. *David* and *Hezekiah* desired to live, 2 *Kin.* 20. 3. and it was well enough for them and his servants any way, *For whether we live or whether we dye we are the Lords*, *Rom.* 14. 8. for if indeed we be so we can never dye amiss. A wise man never looses his wisdom though he be a sleep, nor a good man his grace, though he be catcht away before he is aware; yet it is best to do as *Job* sayes, *Wait for our Change*, *Job* 14. 14. Death is never the nearer, nor farther off for minding, or not minding; and young men have it at their backs, as well as old men in their faces; yet the familiar rising of it in our thoughts, will make it less strange, and more welcom when it comes; if it be from trouble to comfort, and not from light to darkness, and the dungeon of darkness, where light shall never be. *Oh*

that

that ſinners would prevent weeping, by weeping; and their own miſery, by becoming God's Servants! as a good Lady ſaid. If he be not a better Maſter than any, do not ſerve him; but if he be a better Maſter than all, as certainly he is, oh ſerve him, ſerve him day and night, O ye Lords, Ladies, Gentlewomen and others! and ye would quickly be content ſo to do, if ye did but taſte how gracious he is; and how much better to you than you deſerve: Sin and Sinners deſert is Hell: Oh! 'Tis mercy to us all to have any thing on this ſide that, and all miſery to be there.

Though we came into the world alike, and muſt go out, yet let's not live alike, but ſay you as *Joſhua* did, *I and my houſe will ſerve the Lord, Joſhuah* 24. 15. Oh! hazard your credit if it be counted diſcredit to fear him, for 'tis not unlovely or not commendable to love, what is moſt lovely, Chriſt and his wayes; *Great peace have they that keep his laws,*

Pſal.

Pſal. 119. but ill company will commit evil for company; and two or three men were lately ſtabbed by their companions who haunted ill houſes; but good company never hurts, and the houſe of mourning is better than the houſe of feaſting many times; And Biſhop *Cranmer* was troubled for but drinking at Queen *Mary*'s court, becauſe ſhe would not hearken to the Goſpel nor his Counſel in King *Edward*'s dayes; and good men ſhould every where ſavour of the fear of God, be much in ſelf-tryal, and in ſelf-denial too, and to take up his croſs when Chriſt layes it before him, as that good man did at the ſtake for his counſel or ſticking to the word of God, but the worſt of Chriſt or ſuffering for him is better than the beſt of all the world. *Paul* and *Silas* ſung in the Stocks, *Act.* 16. 25. ſo did *Hampſhire Philpot* in *Bonner*'s Cole-houſe. He learns Chriſt well that learns to follow him through thick and thin. He left

left his life to ſave us, we find ours in following him. Chriſt dyed to give Life and Repentance, *Act.* 3. 26. And no man ever repented for ſerving him in a juſt Call. A wiſe man provides for his Family, and ſaves his Soul by his Skin, or Sufferings many times. Some have bewailed the day of their Birth, as *Job* did through the greatneſs of his grief, *chap.* 6. 2. None the day of Converſion, or Marrying unto Chriſt, or Tryals for him, when he ſtood by them. And this is a ſweet Promiſe, *I will never leave thee, nor forſake thee, Iſa.*49.14,16. *Iſa.*43.1,2,3. But the Forſakers of God ſhall be forſaken.

Short

Short Sayings of the Wiſe, or Q. Mary's Martyrs.

WIll you now, moſt Noble Ladies, take a few ſhort and ſerious Sayings from the Wiſe; pore and ponder on them but a little, which are as Goads and Nails, faſtened by the Maſter of the Aſſemblies, that is Chriſt, ſaith *Solomon*, Eccleſ. 12. 11. for it is meant of him.

And this was a good one of Sir *Francis Compton*, *Oh! keep cloſe to Religion, for that brings Peace at the laſt. Hold out Faith and Patience*, ſaith Boulton. *It's but one Stile more, and we ſhall be at our Father's Houſe*, ſaid a brave Martyr. *When ſhall I be diſſolved, and be with Chriſt*, ſaith ano-

another, *Lo, here I am, let them do with me what they please; but don't you meet me at the last Day, in an unconverted state.* Said a good Man to his Children in a dying Hour, and they weeping for him, he cried, *What a deal of do is here to let a Man die, and go Home?* And so with Heavenly Counsel, fell a sleep. *Perkins* converted *Northampton Boulton*: And Brave, Learned, Famous, Bishop *Usher*, desired to Die, as honest Mr. *Perkins*, that old Puritan Minister did, calling upon God for the pardon of all his Sins, both as to Commission and Omission. *Policarpus* being pierced with a Sword, issued so much Blood, that it almost quenched the Fire, and amazed the Beholders as it were: At his Apprehending, they hurried him so fast along, that they broke his Leg, crying, *This is the Father of the Christians; and the despiser of our God*, said the Heathens. And says *Ignatius* the first Martyr, as we read of: *When the*

Beasts

Beasts have ground me and my Bones with their Teeth, I shall be as God's White Bread; and I will worship none, none but the God of Heaven, said another. *And none but Christ, none but Christ,* said that brave *English* meek, and humble Martyr, *John Lambert,* when half burnt by *Henry* the 8*th*, for denying the real Presence in the Sacrament. The Soul is in the Body, but not the Body: *So Believers are in the World, but not the World,* said another. Doctor *Hall* said, *The* English *Clergie were the Worlds wonder:* He means the Painful, Pious, Preaching ones; and would some were in again, that were long ago put out. *Tertullian,* wrote Day and Night, and made an Apology for the Christians, and complained, That too many Lawyers did almost as much hurt as Souldiers: But *Pliny* told the Heathen Emperor, The Christians did none, but pray'd in the Night, and sung Hymns to one Jesus; but they would not Lye, Steal, nor com-

mit Adultery, but did visibly eat together: But the Souldiers wearing all Crowns of Lawrel upon their Heads, for a great Victory which the Emperour had obtained; A private Christian wore his upon his Arm, saying, *It did not become him, nor his Fellows, to be Crowned with it. Head, Heart, Feet, Milt, and Liver, are all failing*, said a great Divine. *Arise, make ready, mount my Soul, and go away; I saw not you, my Children, when you were in the Womb: God that fed you then, will be a Father to you when I am gone, and you shall not want. I am weary of Sin, and willing to Die, God's Mercy is unspeakable. One* Saterday *Morning, especially, I found the power of Religion, and the certainty of the other World, and Divine Eternal Love; Glory, glory to the Deliverer of my Soul, out of all doubts about it.* Origen was fastened by the Neck with an Iron Chain, his Feet in a pair of Stocks, till he died;

Paul

Paul and *Barnabas* differed a little, *Act.*15.39. But in Heaven *Luther* and *Zyngulus* will agree together (ſaid a Father) though here in ſome things they could not. *Come, Oh ſweet Jeſus Chriſt! thou bright Morning-Star; come, I deſire to be with thee,* ſaid *Holland.* *Zepheron* was ſaid to be the Blind Man's Eyes, and the Lame Man's Feet. And the Lady *Warwick*, gave both Books, Clothes, and Money for the Schooling, both in *England* and *Wales:* And a great Counteſs that lives in, or near the *Strand*, being lately in the Country, was informed of a very poor Family, which ſhe went in Perſon for to ſee; and finding the poor Woman Sick and Weak, having two or three Children in the Bed, and no other Boulſter but an old Straw Cuſhion, ſhe preſently cauſed a good Caudle, and ſaw it made for the Woman; gave her a very conſiderable ſum of Money, and ordered Boulſter, Bed, or Blanckets for the Children; and all

this is good Charity and Humility too: And to breed up poor ignorant Countrey Boyes to know God and themſelves, is the ſame, which ſhall be endeavoured in your School-Houſe; yea, 'tis as much as to feed the Blind and Lame, and in ſome ſence rather more; for the Soul is better than the Body. To teach a young Bird to ſing, or young Boys to fear God, is the beſt thing in the World.

The Light of *Europe* is the Goſpel, and the life of Preaching is for holy Living; but Perſecution brings Death and Life too; Says a Father; *Death in one hand, and Life in the other, it kills the Body and crowns the Soul. I have Lived long, and Sinned long,* ſaith Beza, *but now I am willing and would fain Die to be rid of it, giving God thanks for ſix things: And ſome ſignal Mercies every good Man may find, beſides his daily ones. Baſil,* being proffer'd Honours to Apoſtatize, cryed, *They were changeable, being threatned with Confiſca-*

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tion and Baniſhment, he cried, *he need not fear, he had little to looſe; and for Baniſhment, Heaven was his Home or Country, as for his Death they might do it with one blow.* You are mad, ſaid they; *Ay, and ever will be, for Divine Love is to me a never failing Treaſure.* *Francis Junus* was converted, with that Text, *In the beginning was the Word, and the Word was with God*, John 1. 1. And by this, through the tender Mercies of God, was I brought Home; and when a Prodigal, and a great Sinner comes Home, there is great joy in Heaven. *Perkins* converted a poor Thief, that was going to be Hanged thus; he wringing of his Hands upon the Ladder, *Perkins* asked him, why he was afraid to die? Oh, ſaid he, 'tis t'other, t'other Death I am afraid of. Ah man! come down a little, and ſee what God's good Grace can do for thee, and by Prayer ſo opened the nature of Sin, and then of God's free Grace and Mercy by Jeſus Chriſt,

for the Pardoning of it, that he made the man both chearful and willing to Die. He wrote many Books, and frightned Sinners, with that word *Damn*, and yet would open the Blood, Death, and Merits of Jesus Christ, in the Preaching of the holy Gospel. Most wise Men desire the Lawyer and Phisician, to deal plainly with them, and Lords and Ladies should not love a Flatterer in the Pulpit; nor a Chaplain that is not Holy, Harmless, or Exemplary in the Family. *Ambrose* boldly reproved *Theodotius* the Emperor, and used to say, Men embrace Gold, but refuse Salvation; put off that on any account, and catch at good Bargains. The World is a Bird in Hand: Heaven is one in the Bush; like the *Frenchman*, that would not leave his part in *Paris*, for *Paradise*. *Theodoret* said, *The delight of the Soul is to know its Maker.* And the great learned Earl of *Leicester* said, *Man differ'd in nothing more from a Beast, than in his Reason,*

especially

especially Heavenly Reason, Wisdom, and Understanding. *Hierom* would not live in *Rome*, because it savoured so much of *Paganism*, and sinful Pleasures; hardly of any true Christianity, which is an inward Mystical, and outward mortifying Thing, and indeed, it has not been long free from one Wickedness or another; Ignorance, Uncleanness, Persecution, Idolatry, Sodomy, and therefore well may she be called the *Mother of Harlots*; who takes Money and Rent for so many Stew-Houses yearly, and it is as good Money to him, as the best which comes into his Coffer: But if my Father, or Mother, Brothers, Sisters, and Children were all before me weeping, and hanging on me, to keep me in a sinful Life, I would despise them all, and fling them to the Ground, saith *Chrisostom*; And when the Empress threatned to Banish him for preaching against her Covetousness, he told her, *I fear nothing but Sin; As for Banishment, the Earth is the Lord's,*

Lord's, and the fulneſs thereof: If ſhe caſt me into the Sea, or ſaw me aſunder, I will remember Jonas *and* Iſaiah; *if ſhe Stone me, or cut off my Head, I have* Stephen *and* John *the* Baptiſt *for my Companions.* *Plato* praiſed God for three things:

First, That he was a Man.

2. That he was born in *Greece.*

3. That he had ſeen *Socrates.*

You may thank God that you are Lords and Ladies, as well as Men and Women; but you may thank God that you are Chriſtians, and ſuch as have the holy Goſpel, and may hear it preached every day if you will: But eſpecially that you have the holy Bible in your own Tongue, which doth reveal the Will and Mind of God, concerning Man and his Salvation. A Mercy, which the poor *Italians* and *Spaniards*, and other whole Countrys are debarr'd of; or if they have the Bible, it is ſo very very ſcarce and corrupted, that the poor People are more Blind and Ignorant than

Bats

Bats and Beetles, all running after lyes, whil'ſt we enjoy a *Goſhen* of light, through the bleſſed Bibles, in our own *Engliſh* Tongue, which coſt ſo many mens lives: May be you never minded ſcarce what the Bible coſt, for having it Bound, Tranſlated, and brought into the *Engliſh* Tongue; 'tis probable the *Papiſt* brought Lord *Cromwel* to the Block upon this account, and the Monks fat houſes, more than any thing, who cried, going to the Scaffold, *Though our Breakfaſt be ſharp, yet our Dinner will be very ſweet.* And how many have been burnt for Tranſlating of it into *Engliſh!*

Sure we are bound in conſcience to love the names of theſe men, eſpecially ſuch as love the Word of God, and live to it; yea, and almoſt the very ground of *Smithfield* where they were burnt. If *Papiſts* give *KETCH* money for a Bit of Rope, why ſhould not we love the Name of *Smithfield*, where thoſe brave ones ſuffer'd,

ſuffer'd, but eſpecially above all the Croſs of Chriſt; that is to ſay, the Sufferings that Chriſt endured on the Croſs for us, or any Sufferings that he brings upon us for his own Glory, and our Good.

Now his Suffering is called the *Blood of the New Teſtament*, Matth. 26. 28. Mark 14. 24. And he himſelf is called the *Teſtator*, Hebr. 9. 16. And the Holy Bible is the Will and Teſtament of this Teſtator, wherein he gives us the love of God, pardon of Sin, Eternal Life and Glory.

O it were better, better, a thouſand times, the *Pope* ſhould take all your Lands again, than the Holy Bible, or laſt Will and Teſtament of Chriſt in the Four Evangeliſts more eſpecially contained; but it may be his Conſcience would be content to ſwallow both.

Yet *Bellarmine* loved *Whitaker's* Picture, *Becauſe he was a brave Scholar, and a learned Heretick*, as he ſaid. But the charity of their Church

is

is for burning them alive; yea, sometimes after they are dead, *John Whitcliffe* 41 Years after, because he denied the *Popes-Pence.*

And Mrs. *Marter* was digged up at *Oxford*, and buried in a Dunghil, because her Husband had been a great Preacher in Queen *Maries* time. *But I am neither ashamed to live, nor afraid to dye*, said Austin: *And Holy Marriage is better than proud Virginity a thousand times; and how can we merit, when we can neither will good, nor do good?* (says he) *My heart is in Heaven, and I would fain be there also: For thy Sabbath, O Lord, shall be my Eternal One, into thy Hands I commend my Spirit:* And so he died.

O Christ, said another, *I depend upon thee, and resign up to thee.*

Farewell Riches, farewell Honour, said the great Earl of *Somerset*, *unhappy in his good nature; I would rather suffer and lose all, than speak a wicked word against God. I suffer*

now

now for ſins paſt, ſaid he in his penitent frame in the Tower. *I have a great many, and but a little time to repent of them*, ſaid a Knight; *and he that ſuccors the Poor, lays up ſafely for himſelf.*

As Clouds darken the Heaven, ſo Intemperance does the Mind; as Winds and Waves ſink a Ship, ſo Uncleanneſs, Gluttony, Drunkenneſs, do our Souls: Yet we ſhould never hate the Man for his Vice, nor love the Vice for the Man, but with pity do what we can to ſave a Sinner. A good Mariner would be loth to have any of his Paſſengers miſcarry, or a good Shepherd, who takes care of all his Flock, *John* 10. 2.

The *Papiſt* don't love the Name of *John Fox*, becauſe he wrote the *Book of Martyrs*: And their Prieſts do ſo ſcoff and jeer at *Martin Luther*, becauſe he wanted a Wife forſooth, as they ſay, as if it had been a great ſin to follow God's Word, and holy Ordinance, inſtituted in Paradiſe, and honour'd

honour'd by the first Miracle that Christ ever wrought.

O filthy Fools to despise that when God has ordained a Mate for every Creature, Fish, Fowls, Birds and Beasts, Worms and creeping things, put an instinct in Nature, to love, chuse and mate with one another; (1 Tim. 4. 6. *Doctrine of Devils. If an Angel from Heaven preach any other Gospel, let him be accursed*, Gal. 1. 8. *If any man shall add unto these things, God shall add unto him the plagues that are written in this book*, Rev. 22. 18. And yet you thrust out one of his Commandements:) so that if the Priests be Men, they must needs desire Natures enjoyment and priviledge as well as all creatures; but they themselves need never want one, who have so many Wanton Women, and Confessions to be whisper'd in their ear every day, with money to boot. But *Bugentius* says of *Martin Luther*, *I did once think him the most pestilent Fellow*

that

that ever lived upon the earth, but now what ſhall I ſay of him, all the World is in a ſeminarian darkneſs, and he has found the light; and I am more inſtructed in one little Page of his, than in all Thomas Aquinas's *great Library.* And he and *Luther* Tranſlated the Bible into the *German* Tongue, and when they had finiſh'd it, kept a day of Thankſgiving every Year to their lives end.

But *John Jewel* was a brave Man too, almoſt as ever writ, but the Queen ſaid, *I doubt I ſhall ſpoil him, when I have made him a Biſhop, for a Preacher*: Yet he continued, ſaying, *It well becomed a Biſhop to die in his Pulpit.* But when *John Fox* was poor, he had a Purſe of Gold and Money ſent him, he knew not from whence; would ſome Body would do the like for *Highgate*, to help up our new School-Houſe which is juſt a Building, and will have a brave Green by it; but the Duke of *Richmond* was *Fox's* great Friend and Patron,

Patron, yet he would ſay, he forgot ſome Lords and Ladies, to remember poor People that truly fear God; and yet great Saints are little and poor in their own Eyes. *I am leſs than the leaſt of all Saints, and the greateſt of all Sinners,* ſaid St. *Paul. And if I were equal,* ſays Deering, *in holineſs to* Abraham, Iſaac, *and* Jacob, *and had the purity of Angels, yet I would confeſs my ſelf a Sinner, and expect no Salvation, but in Chriſt, and from his Righteouſneſs: And if I had the excellency of all Creatures in Heaven and Earth, I would ſtill rely upon that; for as there is but one Sun for all the World, ſo there is but one Communion and Saviour for all Saints. Oh! that I might live more to him, or die to go to Heaven,* ſays a Father. *He is my Life, he is my All,* ſaid another. And whenever thou art tempted to Uncleanneſs, Luſt, or Pride, conſider what thou art already by Sin, in reſpect of its deſert and puniſhment, and what thou ſhalt be in the Grave, when thou haſt lain a Month or two

there, and thy thoughtful Luſts and Plumes will quickly fall; as the Soul is the Life of the Body, ſo God is the Light and Life of the Soul: When the Soul departs, the Body dies; and ſo the Soul dies too when God leaves it: for when he forſakes us, he utterly overthrows us, and gives us a deadly Wound. But *Anſelmus* ſays, *That Chriſt died for Elect Men and Angels*; For Men, that they might riſe out of Sin; and for Angels, that they might not fall into it. And if they ſhould go to Hell, that do not feed the Hungry, and cloath the Naked, *Mat.* 25. 42. what will become of them that oppreſs the Poor, and take from them? *Prov.* 14. 31. *Ezek.* 12. If want of Charity ſhall be Tormented, what will become of Covetous Oppreſſors? One ſaid of *Gregory* the Great, That he was the worſt and the beſt Biſhop, worſe than all that went before him, and better than all thoſe that have ſucceeded; who uſed to be troubled when he read

read these words, *Son, remember in thy Life-time, thou receivedst thy good Things,* Luke 16. 25. A great Preacher said in his Life-time, he was often tempted to despair, but God gave him strength to overcome it: But the same subtile Serpent in my Sickness, would have persuaded me, That my Labours and Fidelity in the Ministery had even merited Heaven; but blessed be God that gave me strength to overcome him, by bringing these two Scriptures especially; *What hast thou that thou hast not receiv'd?* 1 Cor. 4. 7. *yet not I, but the grace of God which was with me,* 1 Cor. 15. 10. These Texts made the Enemy get away ashamed; *Fools go laughing to Destruction, as well as to the Correction. But do any thing with me,* says another, *so thou save my Soul; I had rather be in Hell without Sin, than in Heaven with it.* Sayes *Anselmus, Ambition is a gilded Misery, a secret Poyson, and an hidden Plague; the Parent of Envy, the Original of Vice, and Moth of Holiness.* Oh

Oh the unhappineſs of great Men, ſaid a great Earl in the Tower, *that know no other end of their Greatneſs, than to abuſe Inferiours!* Young men, middle-aged, and old, are oft ſurprized by Death, and Ladies too, while the Gown is making: *But this is life eternal, to know thee the eternal true God, and Jeſus Chriſt whom thou haſt ſent,* John 17. 3. And, ſaid a great Scholar and Engliſh Gentleman, (now in being) *I have ſtudied almoſt all the Learning in the World, and find more myſtery in that ſhort ſaying of* Paul *to* Timothy, *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the World to ſave Sinners,* 1 Tim. 1. 15.

But when we conſider what was done to *John Huſs* of *Bohemia*, and *Thomas Cranmer* Biſhop of *Canterbury* in Queen *Maries* days, we have juſt reaſon in this Land to fear the worſt. Dr. *Cranmer* was diſcourſt about the lawfulneſs of King *Henry's* Divorce

Divorce from Queen *Catharine* his Brothers Wife, and his judgment was, *The King would do well to conſult the Word of God, and take able Divines counſel.*

This advice was hearkned to, and he ſent for by the King, and ſo diſpatch'd away to *Rome*, to diſpute it with the Pope, and the Earl of *Wiltſhire* Ambaſſador along with him: And it is ſaid when they both came before the Pope, the Pope put his Foot out for them to kiſs; the Earl's Spaniel (being young, fond and fooliſh, and it may be train'd up) catcht him by the Toe; but however *Cranmer* and the Earl both ſcorn'd to kiſs after him; and preſently after his return, he was made Archbiſhop of *Canterbury*, and ſoon after the Proverb grew, *Do him but a ſhrewd turn, and he will be your Friend as long as you live.* And ſome ſay by Nature he Was a very Charitable Man; I wiſh you Ladies, for your own ſakes, were ſo too: But we have no reaſon to com-

complain, nor I hope never ſhall againſt your moſt Noble Sex.

He was the freeſt from Paſſion of any man in the World: But when they had ſet him upon a high Scaffold in Queen *Maries* dayes, to make his Recantation for owning the Proteſtant Principles. Dr. *Cole* having made a ſad Popiſh Sermon to him to take his Death patiently, and to rejoice in his Converſion, as he called it.

After Sermon, *Cranmer* ſaid, *Pray you good People pray for me, who have contrary to Truth, and my Conſcience, for fear of Death, Signed a Writing of Recantation, for which this Hand of mine ſhall be firſt burnt;* holding it up with many tears running down his cheeks; and at the fire he held it out, that all might ſee it firſt burnt, never ſtirring of it but once to wipe his Face, to the grief of many Beholders, in the Year 1556.

But for *John Huſs*, he was burnt in the Year 1415. There being a Coun-

Council about three Popes, the Cardinals being divided after *Alexander* the fifths Death; to which Council the Emperor commanded *John Huſs* to go, giving him his ſafe conduct to paſs and return; in which journey he preacht, and ſet up letters of his judgment in every City.

At *Conſtantine* he was ſent for by the Cardinals, impriſoned, and tyed up to a Rack, againſt a Wall; many Nobles and Lords of *Bohemia* petitioned for him, but that would do no good.

But a good thing it is for great Lords to appear on the behalf of poor Miniſters, when impriſoned and perſecuted for the Truth; yea, there were fifty of them in *Bohemia* that ſtood up and petitioned for him and *Jerom* of *Prague*. A brave pattern for all Ages, when the Truth is ſuffering; but yet all ſignifi'd nothing: For when the Council had degraded and condemned him, he kneeled down, ſaying, *Lord Jeſus forgive them, they know*

know not what they do. In degrading of him, they pared off the hair ſo cloſe, that they even cut the skin off his Crown. the Council having made an Order, *That Faith was not to be kept with Hereticks.*

Going to be burnt, they put upon him a Triple Crown of Paper, all painted over with ugly Devils; which when he ſaw, he ſaid, *My Lord Jeſus did wear a Crown of Thorns for me, and I will this for his ſake.*

And now, ſaid they, *We do commit thy Soul to the Devil:* (We believe it was in the Name of the Father, the Son, and the Holy Ghoſt, for uſually ſuch wickedneſſes are ſo pronounced) *But I*, ſaid John Huſs, *do commit it to my dear Redeemer, Lord and Saviour Jeſus Chriſt.*

As he lifted up his head, the Crown of Paper fell off, but they put it on again, ſaying, *Let him be burnt with his Maſters the Devils.*

And as they tied his Neck with the Chain, he ſmiling, ſaid, *This I ſuf-*

fer

fer for Preaching of the Holy Goſpel, ſinging three times with a loud voice, *Lord Jeſus Chriſt, thou Son of the Living God, have mercy on me.*

He told them at his Death, *God would raiſe up out of the Aſhes of the Gooſe* (for ſo *Huſs*'s Name ſignified in the *Bohemian* Language) *in* 100 *Years, a Swan in* Germany, *whoſe Singing would affright all the Vultures:* which was exactly fulfilled in *Luther.*

But for *Jerom* of *Prague,* he was ſo bold and zealous, that he wrote certain Letters, which he ſent to *Conſtantine* to be ſet up upon the Gates of Noblemen and Cardinals; ſhewing the purity and clearneſs of his Faith and Doctrine for which he was accuſed, and that he was ready to come and make good all he had Preached.

His great Crime was, he had thundered againſt the ill Lives of the Monks and Fryers; but being taken into cuſtody, he was ſadly uſed, fed with

with Bread and Water, and tyed almoſt Neck and Heels together, ſo that he fell ſick. After a long time they required him to ſubſcribe, *That* John Huſs *was juſtly put to Death*; which he did partly for fear of Death, and hoping to eſcape their hands: But he ſoon repented, ſaying before the Council, *All the Sins he ever committed in his Life, did not half ſo much gnaw and trouble his Conſcience, as that peſtiferous Sin.*

When they had condemned him, he ſaid, *I Cite you all to anſwer it within* 100 *Years before the moſt High Judge of Heaven and Earth; in the mean time I leave a remorſe and nail in your Conſciences.*

He was bound to the Image of *John Huſs*, and had a Paper-Crown of red Devils painted on his head.

When the Executioner went to kindle the Fire behind him, he bade him do it before his Face, ſaying, *If I had been afraid of Death, I had not come to this place, for I had opportu-*

nities

nities to escape; but this Soul of mine, in burning flames, Oh Christ I will offer thee.

And for his Oration that he made before the Council, it is said, That no Tongue is able to express that learned Elegancy and Braveness of his Speech, shewing what the Best of Men had still suffered in all Ages.

Latimer was a zealous Papist, till Mr. *Blinny* converted him, and then he was made Bishop of *Worcester*; he preached twice a day, and in Queen *Maries* days he was laid up in the *Tower*.

As he rode through *Smithfield*, he said *that had groaned for him many Years*. He used to pray for three things.

First, That as God had made him a Preacher of his holy Word, that he might seal it with his Blood, if called thereunto.

Secondly, That God of his Mercy would restore his Gospel to *England* once again, once again. Shall we not prize it?

Thirdly,

Thirdly, That the Lord would preſerve Queen *Elizabeth*, and make her a Comfort to the Comfortleſs Realm: At his Burning, the Blood run out of his Heart ſo abundantly, as if all the Blood in his Body had gathered there, according to his Prayer; which ſtruck the beholders with Aſtoniſhment. In the Fire, he ſtroakt his Face with his Hand, crying out, *Oh! Father of Heaven, receive my Soul*; and ſo died, 1555. *Ridley*, in the ſame Year, writing to *Latimer*, he ſaid, *Good Father, aſſiſt me with your Prayers; for unleſs God ſtand by me, I ſhall play but the part of a white liver'd Knight:* At his hearing he ſtood bare, till the Cardinal named the Pope, and then he put on his Cap. A Woman weeping for him, a day before his Suffering, he cried, *Ah! Miſtreſs, I ſee you love me not; it appears you will not be at my Marriage to Morrow* (meaning his Burning) *nor will be therewith contented.* A Friend offering to watch with

with him, he cried, *I intend to go to Bed, and ſleep as quietly as ever I did in my Life:* At the Stake, he cryed, *Into thy Hands I commend my Spirit; Lord Jeſus receive my Soul.* But the Fire being preſt down by much Wood, he deſired for Chriſt's ſake, to let the Fire come up to him; his lower part and Legs were quite burnt before his upper part, ſo that he fell into the Fire. He going one day by Water, the *Thames*, being very rough, and the Watermen being a little fearful, he cried, *Fear not, you carry one that muſt be Burnt, and not Drowned.* *John Bradford*, was perſuaded by *Booker*, to enter upon the Miniſtry; and he modeſtly complained of his want of Parts and Learning: *Oh!* ſays Booker, *be not diſcouraged, if you have not fine Manchet, give them Barley Bread.* But being in Priſon Condemned, one comes running to him, *Oh! Mr.* Bradford, *I bring you heavy News, you muſt be burnt to Morrow, I ſaw*

your

your Chain a buying: At which, he plucked off his Cap, ſaying, *I thank God for it, the Lord make me worthy*; lifting up his Eyes to Heaven, ſaying, *Life with God's diſpleaſure, is worſe than Death; and Death with his true Favour, is better than Life. Oh*, England! *repent of thy Sins, repent; beware of Idolatry and falſe Preachers, and take heed they don't deceive you*: A good Prayer. And to another, he ſaid, *Be of good comfort, my Brother, for we ſhall have a merry Supper with the Lord.* He was ſo Charitable, that in a hard Time, he ſold his Jewels and Rings, to relieve them that were in Want: He was ſo humble, that he often ſubſcribed ſome of his Letters, The moſt miſerable hard Hearted unthankful Sinner, *John Bradford*, a painted Hypocrite.

Rowland Taylor was a great Preacher, and would often viſit the Poor and Sick, and relieve them too, when Bedridden; but being threatned by the

the Biſhop's Purſuivant, he ſaid, *I know my Cauſe to be ſo good and juſt, that I will appear before them, and to their Beards, reſiſt their falſe Doings; I fear not their Lordly looks, nor the Proudeſt of them all.* Going to the Fire, he told the Sheriff, I *ſhall deceive a great many, being a fat Man; for,* ſaid he, I *thought the Worms in* Hadley *Church-yard muſt have had me, but now* I *ſee* I *muſt be Burnt:* Giving one or two Leaps, and ſaid, *God be praiſed, I am almoſt at Home*: But the People cryed, *Oh, dear Father, and good Shepherd, God help and ſuccour thee, as thou haſt done us many times, and our poor Children;* and ſo they went weeping all along the Streets for him: To whom he ſaid, I *have preached to you God's Truth and Word, and now am going to ſeal it with my Blood.* In the Flames, he cried, *Merciful Father of Heaven, for Jeſus Chriſt my Saviour's ſake, receive my Soul:* And ſo departed.

A Popiſh Doctor told *Tindal,* (diſputing about Religion) *That it were better to be without God's Law than the Popes.* Tindal replied, *I deſie the Pope and all his Laws.* He tranſlated the Teſtament into *Engliſh,* but the Popiſh party exceedingly raged, ſaying, *There were a thouſand Errors in it:* And for his good Works he was Impriſoned, Condemned, and Burnt; but at his Death he cried, *Lord, open the King of* England's *Eyes.*

John Hooper, who Died 1555; being writ to by one out of *England,* to ſend him ſome News; he ſaid, *He had no News to ſend him, but that the laſt News that you will hear of me, will be, That where* I *have taken moſt pains to preach the holy Goſpel, there* I *ſhall be burnt to Aſhes.* But one perſuading him to Fly; No, ſays he, I *will live and die with my Sheep.* But being ſent for to *London,* he was Committed to the *Fleet,* where he was miſerably uſed, and

even

even poyſoned with the common Ditch; but being Sick, he cried and called for help, but the Warden ſaid, *Let him alone, if he die, it will be a good riddance:* But a Knight coming to him, told him, *Life was ſweet, and Death bitter:* To which he replied, *Death to come is more bitter, and Life to come more ſweet.* But being profered his Pardon going to the Execution, he cryed, *If you love my Soul, if you love my Soul, away with it:* He prayed at the Stake, *Jeſus, thou Son of* David, *have mercy upon me, and receive my Soul:* And wiping his Face with his Hand, cried, *For God's ſake, let me have more Fire.* And a third Fire being kindled, he was yet alive; but the laſt words he ſpoke were, *Lord Jeſus receive my Spirit.*

Lawrence Saunders, meeting with one *Pembleton*, another Miniſter, ſaid, I *have many fears if* I *ſhould come to Suffer, or Die for Religions ſake.*

What need you fear, ſaid Pembleton, *you have but a lean Body*, *but* I *have a fat one*? *yet you ſhall ſee the laſt gobbet and Greaſe of mine melt or fry away*, *rather than deny Chriſt*, *or the leaſt of his Truth*, *which* I *have profeſſed*. Mr. *Saunders* being called, a while after Impriſoned, Tried, and Condemned, cried, *Welcome Chriſt*, *welcome Chriſt*, *welcome Eternal Life*; and the Fire being kindled, ſweetly ſlept in God, ſealing the Truth with his Blood: But faint-hearted *Pembleton*, for all his Self-boaſting, played Apoſtate in a ſmall time.

John Rogers might have eſcaped, and had many Motives, a Wife and ten Children, and had Friends in *Germany*, if he would have gone; he helped to Tranſlate the Bible into *Engliſh*, but *Bonner* ſent him to *Newgate* amongſt Thieves, and Murderers: And being Condemned, he deſired to have his Wife admitted to ſee him, but that would not be granted

ted him by any means; but being told in the Morning he muſt Die that Day, *O*, ſaid he, *if it be ſo, I need not tie my Points*: (being Dreſſing of himſelf) But a Pardon being proffered him if he would Recant; he utterly refuſed it. His Wife then, with nine Children, and the tenth ſucking at her Breaſt, were brought to him, but this ſorrowful ſight nothing moved him; but in the Flames he took his Death with wonderful Patience: The Sabbath before his Death, he drank to Mr. *Hooper*, who lay in a Chamber beneath him, bidding the Meſſenger tell him, *That by God's Grace, never little Fellow ſtuck cloſer to a man than he would to him*, ſuppoſing they ſhould be both Burnt together.

Thomas Blinney, in the Year 1531, had been in Priſon, and was drawn to Abjure and Submit himſelf, after which he fell into terrors of Conſcience for almoſt a Year; being through God's Mercy reſtored to Comfort, he

reſolved to lay down his Life for that Truth which he before had Renounced, he Preached openly, and complained of himſelf for his Fact, bidding them beware they did not truſt in Fleſh nor Friends in matters of Religion, but was ſeized by the Biſhop, and Impriſoned: Being told of the Fires heat, *O*, ſaid he, *God's Spirit will cool thoſe Flames; and I am ſailing through a boiſterous Sea, but ſhall ſhortly be in Heaven, help me with your Prayers*; and was Burnt, calling upon Jeſus, with his Eyes and Hands lifted up.

John Frith, was Priſoner in the Tower, and had many Conflicts with the Biſhops, and at laſt condemned to be Burnt, and delivered over to the Mayor and Sheriffs, and in *Smithfield* patiently endured the ſame; the Wind blowing away the Fire, made his Death very long; but by God's Grace, he bore it as though he felt no Pain; he much helped *Tindal* in Tranſlating the New Teſtament.

And

And thus have I given you, moſt Great and Noble Ladies, a little ſhort brief hint, of a few brave and famous worthy *Engliſh* Martyrs; there are Hundreds more in *Fox*'s Book which you may find, yea, Thouſands more *Engliſh* and others; ſurely we ſhould love the Truth, and our *Engliſh* true Proteſtant Religion for the Truths ſake, yea, and a little for theſe holy Martyrs ſake. And the God of Heaven grant our merciful King may long Live, and ſuch a Spirit never come again.

For this is the ſum, and ſubſtance of that Stuff we ſhall have, if we loſe the Bible, of which the Gold Legion has a Cart-load, which I here give you in a ſcore or two of Lines, as I found it written in a great Book, Tranſlated out of *Spaniſh*, and Dedicated to a mighty Princeſs, by an *Engliſh* Knight.

A great Perſon quitting all his fair Poſſeſſion, and giving them to the Church (as 'twas likely) turned Colliers

liers Man, which labour brought Sickneſs and Death; at which very inſtant, all the Bells in *Rome* rang out on their own accord, to the aſtoniſhment of the Pope himſelf. A certain holy Monk, retiring into a Wilderneſs houſe, 70 miles diſtant from any, 14 Years together, had a certain Leopard, which came to him every day for his Meat, a long time together.

Gregory the Great, in a great Sickneſs-year, relates, that he ſaw many viſible Arrows come down from Heaven, and ſtruck Men dead; yea, another ſaw it Rain perfect Arrows and pieces of Stars. A holy Prieſt that went into a very Rich Man's Kitchin, where was a great Dinner of Chickens, Capons and Feaſants in Diſhes, which when the Prieſt ſaw, he bade the Cook uncover the Diſhes, and they preſently became Toads and Serpents.

A certain Monk ſaw a little Bird in a Cloyſter ſinging very pleaſantly; and hopping out, he follow'd it to a certain Wood, where the Bird continued ſinging for the ſpace of two or three hours, as he thought; but returning to the Cloyſter again, thinking he had been only a few hours, or half a day at moſt; but being unknown, and ſearching of the Records, he had been abſent from the Covent 300 Years, when he thought he had not been half a day.

St. *Antonius* tells you of an ill Liver that he knew, was afflicted with tedious Sickneſs, earneſtly begged of God to deliver him, who ſent an Angel to tell him, he muſt lie ſo two Years, and then die, and go to Heaven; or elſe lie three days in Purgatory, and from thence go to Heaven, willing him to take his choice. He preſently pitched on Purgatory, and his Soul went ſtrait thither; where he had not been one hour, but the Angel appeared to him there, and ask-

ed him how he did; and that he was the ſame Angel that brought him the Meſſage from God, about his two years, or three days in Purgatory:

Ay, but ſaid he, *You are not a good Angel, for I have been here three years, and you told me but two days.* No, *ſaid the Angel*, it is not one hour yet.

O pray for me, ſaid he, *that I may come out, and go to my ſick Bed again*; which the Angel did, and the man was very glad he got into the world again.

St. *Francis* writes juſt ſuch another Story, and God ſent an Angel to him, to know whether he would lie one day in Purgatory, or one year longer in his Bed; but prayed hard here, and the Angel came and let him out before he had lay'n one hour, and yet he thought his two dayes had been out, ſo great were thoſe Torments; and therefore what a cruel hard hearted thing is it, for People that have money, to let their Friends

lie

lie there in Torment, when the Prieſt can ſo eaſily get them out, if they will but pay for it! Ay, and what a deviliſh thing is that of the Pope, to keep them there for money, eſpecially if they be poor!

Gregory the Great, writes of *Tarſellus's* Siſter being dead, caſt forth a moſt fragrant ſmell, beyond Oyntment, Jeſſamy, or Roſes; and that St. *Hillarion* did the like for 10 moneths together.

A *French* Doctor in *Paris* wondering in his mind how God ſhould make the Bodies of his Saints to ſhine in the Kingdom of Heaven, had immediately his Feet ſo tranſparently ſhining and bright, that he was not able to behold them with his eyes, but to cover his head and them with the Bed cloaths.

St. *Anthony* in one day paſt from *Padua* to *Portugal*.

St. *Ignatius* tranſported himſelf from *Rome* to *Cologne*, and to *Rome* again, in leſs than two hours.

St.

St. *Francis*, and St. *Martinus*, were ſeen lifted up in Prayer, to a very great height, namely above Trees or Towers, or any Steeples, and continued praying a great while, very viſible to be ſeen.

A Gentleman of Noble Parentage became a Monk, and went on with that courage and zeal, that at laſt he challenged the Devil, and bade him do his worſt. The Devil appeared, and fought in his own Cell, and made his noſe and mouth bleed; but with the noiſe the reſt of the Monks came in, where he lay as in a trance, but they carried him to his Bed, where he continued almoſt three days without any ſign of life, in which time, by the company of an Angel, who deſcended to a dark obſcure place, and ſaw a man ſitting in a Chair, and certain beautiful Women thruſting Torches in his mouth, drawing them thorough his body again, and many ſtrange things, which frighted the Monk, and he prayed the Angel to tell him what it meant:

Thus

This miserable Wretch, said the Angel, *was a Gentleman much given to Women, and therefore the Devil torments him in the shapes of Women.*

And he, said the Angel, *that lay on the Gridiron rub'd with Salt, was a cruel Lord to his Tenants.*

Others had their Brains and Eyes beat out, because that in their lifetime they would not see.

These, and such like Stories be in that Book, which is big and large, but has not a Primer-full of Divinity in it, only a few moral rational things, mixt with these kind of Lyes, which they would teach men instead of the Scriptures, and the Holy Word of God. And if such kind of Divinity shall be Translated and Dedicated to a great Princess, what stuff is there in *France*, *Spain*, *Italy*, and other Countries, for which we may justly charge these two or three Scriptures against them, and a hundred more, were we minded, who are Enemies to the Bible, and the Souls of Men.

The

The first Scripture is this, *They have forsaken me the Fountain of living Water, and digged to themselves broken Cisterns, which can hold no Water*, Jer. 2. 13. That is, they have forsaken the Holy Scriptures, which contain the waters of consolation and comfort for all thirsty and desiring Souls after God and Christ, and the saving knowledge of God and Christ in their Souls; and for the broken Cisterns, that is, the deceitful, lying, crackt, unsound History Books, of little Truth or Divinity in them.

And this is the very same which St. *Paul* speaks of in the 2d Chapter of the 2d of the *Thessalonians*, ver. 11, 12. where he says, *For this cause God shall send them strong delusions, that they should believe a Lye.* 'Tis but one Lye, all their whole Religion; that is, one great, entire Lye, congealed, linked, mass'd, and coupled together, by Time, Policy, Covetousness, Deceit and Ignorance. And a strange delusion is sent them by God, *ver.* 12.

who

who can and doth moſt righteouſly and often puniſh ſin with ſin; the *Jews* and *Phariſees* for malicious accuſing and perſecuting Chriſt and his Apoſtles with blindneſs to this day, and the *Papiſt* too, for abuſing of the Word of God, and concealing of it from the People, to believe Lyes and Deluſions; God ſuffering it to be, becauſe of the Peoples ignorance and willingneſs to have it ſo, not at all caring for his Word, or receiving the love of, and Truths contained in it about Jeſus Chriſt and his pure Worſhip, full and infinite ſatisfaction to the Father for our ſins by his ſufferings, all which they are willingly ignorant of; and for this cauſe or ſin of theirs, God has ſent, that is, ſuffer'd Satan by falſe, fooliſh Teachers, Books and Lyes, to deceive them, that they might be juſtly damned, for not loving, regarding, or forſaking the pure Fountain, that is, the plain wholſom Word and Truths of God, but ſuffer their Prieſts to forbid Meats and Marriages,

riages, which is the *very Doctrine of Devils*, ſaith S. *Paul*, 1 Tim. 4. 1, 3. & S. *Peter*, whom they advance above all, almoſt equal with Chriſt, making him a Rock; or that the Church of God ſtands upon him, when as he is no more than another, but ſays this againſt them, that Chriſt is the Rock or precious Corner-ſtone on which all the Church of God and Believers are ſpiritually built, 1 *Pet.* 2, 4. and how his Word is a more ſure Rule to us, and that we ought to take more heed to it, than if an Angel from heaven ſpeak to us, 2 *Pet.* 1. 18, 19. *Gal.* 1. 8. And ſays St. *John*, *If any man add to that, God ſhall add to him all the Plagues that are written in this Book*, Rev. 22. 18. *Or if they ſhall take away any thing of this Propheſie, God ſhall take his part out of the Book of Life*, ver. 19. And yet you preſume to alter, or take quite away one of his Commandments. Read this, you poor well-meaning *Papiſts*.

The

The laſt and general Cloſing Letter, that is thus preſumed to be offered.

AND now moſt Noble, Great, and Right Honourable Ladies, Gentlewomen, and others; 'Tis not many Weeks, nay, Days, ſince your poor Orator, Supplicant, or Petitioner, was in his own and others apprehenſion, at the brink of Death, and the Grave; and ſo, many Days together: But God was pleaſed by Doctor *Cox*, my alone Phyſician, to raiſe me up again. And though in my Sickneſs, my Life ſeemed to be flying away like an Eagle in the Air, and the World, and the Things thereof, to be paſſing away as if they had never been,

been, yet, yet, I did ſecretly reſolve (if God ſhould raiſe me up) to perform, or finiſh, this poor little ſcribled (and yet ſerious) ſhort, brief, and harmleſs Pocket-Book, with the Ladies Letters; which yet I humbly entreat your Noble Ladyſhips to peruſe, and view over and over, in ſome ſerious leiſure Hour; perſuading my ſelf, that though your Breaſts are full of Piety, Virtue, Wiſdom, and Virtuous Thoughts, yet you may find ſome, if not many brief hints of Truth, Religion, and Virtue, well worth your pious Thoughts, or Memory; for as Eternity is a very ſerious thing, ſo every Sickneſs that brings one near the Borders of it, or from the Borders of it, ſhould make us very ſerious, and to Speak and Act as thoſe that have been near another World, though not in it. And truly, if I were no more, nor longer to be in this, than juſt to finiſh theſe few Lines, and humbly, on the bended Knee, to preſent them to your Lilly

Hands,

Hands, and ſo to lie down and die at your Feet; yet would I ſeriouſly do it in the way of Prayer to your Honours. Firſt, That the ſhort Hints might be weighed, and weighed, again and again, in your moſt ſtrict, ſerious, and retired Thoughts, whether they be really ſo as they ſeem to be hinted to you; and if you find them indeed ſo to be, by the ſtandard, Golden Rule, Reed, or Touchſtone of God's holy Word; then not to ſlight and ſay, *Piſh Fool*; or cry, *This ſimple Man will never a-done*; for 'tis of more concern than ſo. Truth is Truth, and ſerious Things muſt and will be ſerious, whether we mind or count them ſo or no. And this I aſſure you, if ever you come, as come you muſt, to a Fit and Bed of Sickneſs; I mean, a thorow Sickneſs that your life ſeems in your own & others thoughts to be flying away; you will be then thinking of your immortal ever-living and never-dying Souls: And it may be in a dowſed manner not knowing

well, where you are, or what Day it is; whether Day or Night: The Watch Candle being in the Room, the Curtains drawn, little or no Company to ſpeak to you, becauſe of the high Feaver, or other Diſtemper, but yet in that hour (it may be) Fears, Doubts, Conſcience will be working, and ſecret Queſtions will be working in you, whether you muſt and ſhall Die, now or no; go to the Grave, leave your golden Hangings, Rooms, Honours, and Relations, going to the ſilent and be ſeen no more, whilſt it may be, are juſt in the middle of ſome great Deſign or other, as your Supplicant was in theſe Papers, or ſetting up of your little Charity-School at *High Gate:* But be it what it will, every Deſign muſt break off, if Death really come with, and at the end of, your Sickneſs; and then no remembrance of you or yours, will be after a very little while. Oh, Madams, for our Lord Jeſus Chriſt's ſake, and your own Souls, I beſeech you mind a little

the

the house of mourning, Eccles. 7. 2. which he says 'tis so good to go to; and the Bed of sickness before it comes, and especially what to do before it comes; that its coming may not be as a damp and death to your spirits when it comes. It's said the Cockatrice never kills, but when it sees us before we see it. Oh be beforehand with your Sickness, and prepare in Life for Death, and Health for Sickness! and assure your selves, you may as well persuade your selves, that *Michaelmas* will never come, because *April* is, and *May* is at hand, as that Sickness and Death will not come, because Health, Wealth, Honour, and all about you, is now as you would have it; and more comforts seem to promise to you also, from a Son or Daughter's great Match or Purchase, which you are just a making: But yet *Michaelmas* comes in course, and Winter too, when one Flower will not be left. But now against the height and heart of that, and all that is cold

and killing unto Creature-comforts, ſet a never-failing good God aſide; make him your portion, and with the Prophet *Habakkuk* ſay, *Though the labour of the Olive ſhould fail, Flocks, Herds, and the Fruits of the Field yield no increaſe, yet I will rejoyce greatly, I will joy in the God of my ſalvation*, Habbak. 3.17, 18. But this muſt nor can ever otherwiſe be, but by true Faith in the Love, Life, Blood, Death and Merit of our Lord Jeſus Chriſt, with holy walking in the ſanctifying graces of his Spirit, ſix or ſeven of which you may eminently find I ſhall hint at in the firſt Sermon our Lord Jeſus Chriſt ever preach'd, *Mat.* 5. 3,4,5,6,7,8. Firſt, *bleſſed are the poor in Spirit, for theirs is the Kingdom of Heaven*; by purchaſe, purpoſe, promiſe, and eternal preparation, *Mat.* 25, 34. *Come ye bleſſed of my Father, and receive a Kingdom prepared for you from the foundation of the World.* Oh bleſſed Poverty, that enriches men with the Kingdom of Heaven! This

poverty

poverty of Spirit is nothing elſe but a ſenſible want of Grace and Chriſt, and every good thing in our ſelves; through the diſcovery of original ſin to us by the Fall of *Adam*, whereby we go out of our ſelves as knowing our ſelves to be loſt, by the purity and ſpirituality of God's moſt holy, inward, piercing Law, the ten Commandments, by which we go out of our ſelves, as knowing our ſelves to be moſt miſerable, wretched creatures, and loſt in our ſelves, ſeeing no hope, nor help any ways, but in Gods mercy thorough Chriſt; and this brings us to be like the poor Prodigal or Publican, *Luke* 18.11. to cry, *Lord be merciful to me poor loſt ſinner*, and grant that I may find Chriſt, and pardon for my Soul; and by Prayer, Reading, Hearing, Preaching, Meditating, make out after him in an humble, perſevering way. And this is the Poverty to which the Kingdom of Heaven belongs, that is the Goſpel with all its Promiſes, and everlaſting

Kingdom of Glory too; which God grant you and yours may all find.

But secondly, *ver.* 4. *Blessed are all they that mourn; for they shall be comforted:* that is for sin, in-dwelling of original and actual sin, and upon that account cry out, like great St. *Paul*, *O wretched man that I am, who shall deliver me from this body of sin?* Rom. 7. 24. Mark, Ladies, Sin has a Body, yea in *Paul* it had, though he was as great and experienced a Saint and Servant of Christ as ever liv'd; that is an in-dwelling in every part of our Body, yea and Soul too, saith *Perkins* and Bishop *Usher*. Indeed both, and every part of both, is miserably defiled through *Adam*'s Fall; and this in-dwelling of sin in us, makes good men mourn, and hinders them also that they cannot do what they would, and makes them too too often do what they should not, *Rom.* 7. 19. I hope you Ladies and Gentlewomen find it so. And this is the true cause of their mourning and com-

complaining; *But bleſſed are they that mourn*, upon this ſo good and gracious an account, *for they ſhall be comforted*; firſt here, 2dly hereafter; and a thouſand promiſes are made to them in the Holy Writ, *Comfort ye, comfort ye my people, ſaith the Lord. Speak ye comfortably unto* Zion, *her Warfare is accompliſhed, her Victory is ended, her Sins are pardoned*, Iſa. 40. 1, 2. *And bleſſed is the man whoſe ſin is pardoned*, Pſal. 32. 1. This real bleſſedneſs is beyond the tongue of men or Angels to ſet out, and oh that it might be yours, and that you could mourn and ſecretly weep, and now and then on the knee drop a tear in the Cloſet upon this account, that you have lived to your ſelves, your Lords, Pleaſure, Sin and the World ſo much, and Chriſt ſo little! God would certainly comfort you with a thouſand ſecret Soul-comforts in the pardon of Sin, the ſenſe of his love and aſſurance of Chriſt to your Souls; and this aſſure your ſelves ſhall be your

laſt and laſting comforts, if you be Sin-mourners and Forſakers of it.

But, Thirdly, *Bleſſed are the meek, for they ſhall inherit the Earth*, Mat. 5. 4. Yea, and God too in the Earth: For thus ſaith he that is High and Holy, *I will dwell with him that is of a meek and lowly Spirit*, Mat. 11. 29. May this high and holy One dwell and abide in all your Ladyſhips Hearts, Souls, and Families; may he ſecretly be your Comfort Day and Night, but you muſt be meek; *and I am meek and lowly*, ſays Chriſt. Humility is a great Grace in a great Perſon, and well becomes your moſt Noble Sex, yea, and Lords too; but this Meekneſs is a quiet ſubmiſſiveneſs of Grace in your wills to the Will of God, in all his Providences to you and yours; whereby you ſay as it were with holy *David*, *If he has pleaſure in me, he will bring me back again.* And with good old *Ely*, *It is the Lord*, 2 Sam. 3. 18. And with *Paul*, and his Friends after weeping for

for him, *The Will of the Lord be done*, Acts 21. 14. And like our Lord Jesus Christ in his Agony, about passing of the bitter Cup in his Bloody Agony, *Not my Will, but thy Will be done.* This is a brave frame indeed for Ladies on the Knees, to hold up the little Hands, kiss the Rod quietly, and patiently submit to all the Providences, Losses, and Afflictions, because God as a Father, sends them for good and holy ends to his Servants, best known to himself; and if you patiently take them as his Children without Murmuring, then are you Meek, Patient ones indeed. 'Tis the sturdy Oaks that resist the Winds and are split, but the gentle Reed yields: And stubborn Sinners quarrel at the Providence and Will of God, but good Men and Women submit & serve some divine design or other; and this is the way to inherit the Earth. That is to say, All your outward Earthly Comforts, namely, Honour, Riches, and Prosperity, yea,

Hea-

Heavenly and Inward too. Does God take one Child? Be quiet, leſt he take another. Does he take one part of your Eſtate, or Comfort? He can take another; yea, He can take all, as he did *Job's*, and reſtore it again, *Bleſſed be his holy Name*, Job 1. 21. Oh! labour to be Meek and lowly, and he will lead and guide you through the Wilderneſs of this miſerable, wretched, ſinful, and bewitching World, in all your plentiful Enjoyments, till you come to himſelf in Glory.

But, Fourthly, *Bleſſed* (ſaith our Saviour) *are they which do hunger and thirſt after Righteouſneſs*. What Righteouſneſs? God's, *Chriſt's*, *Abraham's*, *Iſaac's*, *Jacob's*, *Jews* and *Gentiles*, Faith's Righteouſneſs; and the fruit of this Righteouſneſs is Sanctification. By Righteouſneſs here is meant, that which God imputes to Men or Women, and makes Sinners compleat and happy in, which is indeed his Son's Righteouſneſs, or that which

which is often called his Son's Active and Paſſive Obedience, as God and Man in our Nature, to the whole Will and Law of God. Chriſt, you know, did all the Will of God in a way of Obedience, Submiſſion, and Obſervance to his holy Law, and ſo fulfil every Branch of it to a tittle; for had he failed in one, he could never have Juſtified us, who do ſtill come ſhort in all, as we are in our ſelves. But he ſuffered all the Will of God too, in a way of ſatisfaction for our Breach and Breaches of this his holy Righteous, Perfect, Good, and Heavenly Law, given by God himſelf unto *Moſes* in the Mount, *Exod.* 19. 20. Yea, as he fulfilled this, and ſatisfied for the Breach of it; ſo he did the Levitical, or Ceremonial Law alſo; for he was Circumciſed and Baptized for us in both, and all which he ſtood as a Man, or God-Man, and Surety for us, or as one in our Room, Stead, Place, or Company. And as he fulfill'd the Law for us in the Active Obe-

Obedience of his Life, ſo he did all the Law required, or God ever deſired of him in his Will to do, and in his Death, he ſatisfied the Juſtice of God for all that we, or *Adam* ever did againſt him, or his moſt pure and holy Law. Yea, he did it to the full, uttermoſt, and over too, whereby he has, as it were, an infinite Overflowing, endleſs Merit in his Hand, to ſhew the Juſtice of God in our behalf, why he ſhould deliver us from Hell, and all the Curſe and Curſes of the Law; which dreadful ones, you may read in *Deut.* 27. 15, 16, 17, 18. which implies Eternal Death to all out of Chriſt; for it ſaith, *Curſed is every one that continueth not in all that is written*; and not only ſo, but to give us everlaſting Life and Glory. Pray Ladies, mind this ſeriouſly, for it is this Obedience of Chriſt and his Righteouſneſs, and that, and that alone, which being imputed, reckoned, and conveyed, or given unto us, becomes before God in a way of ſtrict Juſtice

and

and equal Righteouſneſs, our Juſtification, and ſo eternal Salvation; and you, nor none of you, nor any living, can be ſaved otherwiſe, and therefore well may, and well ought you, for to mind it. And how *Iſaiah*, and *Paul* ſays, *He was made Sin, and died for us, as well as Born for us, that we might be made the Righteouſneſs of God in him*, 2 Cor. 5. 21. Now this Righteouſneſs is called God's Righteouſneſs, Chriſt's Righteouſneſs, *Abraham's*, *Jews* and *Gentiles*, Faith's and the Saints Righteouſneſs, *Rev.* 19. 8. And firſt, It is called God's, becauſe God contrived and deſigned this Way of juſtifying Sinners from Eternity; therefore ſays *Paul*, *God was in Chriſt reconciling the World to himſelf, not imputing their Sins*, 2 Cor. 5. 19. Secondly, It is called God's Righteouſneſs, becauſe Chriſt who was God as well as Man, wrought and brought it about; yea, he alone brought it about: And therefore it is ſaid of the People, *There was none to help*,

help, and mine own arm brought ſalvation, Iſa. 63. 5. Then what an injury and diſhonour do the *Papiſts* unto Chriſt, in bringing ſo many He and She-Saints in to ſhare with him; now the work's done?

Thirdly, it is called *God's Righteouſneſs*, Rom. 10. 3. becauſe it is imputed, reckoned, implied, and diſcovered to us by the holy Spirit of God, *working Faith in our hearts.*

But then ſecondly, it is frequently called Chriſt's Righteouſneſs, becauſe Chriſt, as man, in our nature, ſtead, room, and place, wrought it for us, not Chriſt and *Peter*, not Chriſt and *Paul*; the Diſciples all ſlept, and Chriſt prayed, and ſweat alone, bore all the wrath, and hung upon the Tree for us; bore our ſins in his own body; dead, buried, and roſe again for us; well may he be called, as he is, *the Lord our Righteouſneſs*, and *the Juſtifier of the Ungodly.*

Thirdly, it is called *Abraham's Righteouſneſs*, he being the Father, firſt

firſt and moſt ancient Saint of God, and he to whom the promiſe, next *Adam*, or rather *Eve*, was moſt eminently made; and therefore ſaith God, *In thy Seed*, that is in Chriſt, *ſhall all the Nations of the earth be bleſſed*, Gen. 22. 17. Not that it is indeed his any more than *Iſaac*'s, *Jacob*'s, or any other Servant of God's that ſhall believe the promiſe, as he or they eminently did, *Iſa.* 51. 1. We are bid *look unto Abraham*; do, and go unto the ſame Pit as he did, namely, Chriſt for Righteouſneſs: (for as God juſtified him, ſo, juſt ſo and no otherwiſe will he do by you, and all us that do believe in him.)

Fourthly, it is called the *Gentiles Righteouſneſs*; that is, the Heathens and Ungodly Sinners, ſuch as were *without God in the World*, and did worſhip inſtead of the true God, *Moloch*, *Bell* and the *Dragon*; *Mars*, *Venus*, *Jupiter* and *Apollo*; and the Devil in an hundred Idols, conſecrated Trees, and Four-footed Creatures.

Now

Now to these miserable *Gentiles* was Christ promised and sent, and he shall bring forth judgment unto the *Gentiles*, Isa. 51. namely *Christ*; that is a right understanding to worship the true God that made Heaven and Earth, which *Papists* yet so much continue in, by worshiping Pictures, Shrines, Images, and the consecrated Host, a little Half-farthing Wafer; and for which not doing, they have burnt and murthered thousands. A thing most cruel on one hand, and irrational on the other; yea more than the *Persians* worshiping of the Sun a thousand times, for that's a glorious creature, though it be but a creature. Now from these *Gentiles* we came, and are of their Race; yet by Christ and his Righteousness, which is called the *Gentiles*, we are made near, though otherwise Strangers and Aliens.

But fifthly, as it is called *God's*, *Christ's*, *Abraham's*, and the *Gentiles Righteousness*, so it is called *Faith's Righ-*

Righteouſneſs alſo, *Rom.* 10. 6. *That the Righteouſneſs of Faith might come unto the Gentiles*, Rom. 9. 30. And it is called *Faith's Righteouſneſs*, firſt becauſe by Faith we ſee it, lay hold on, and believe in it, to the ſaving of our ſouls. Faith is an eye, that ſees Chriſt and his Righteouſneſs. Faith is an hand, and receives Chriſt and his Righteouſneſs. Faith is an ear, that hears Chriſt and his Righteouſneſs when 'tis preached on; *And all my Sheep follow me*, ſays he, *and I give unto them eternal life, and they ſhall never periſh*, Joh. 10. 28. *For with the heart man believes*, ſaith St. *Paul, and with the mouth confeſſion is made unto ſalvation.* What Confeſſion? namely this, *That God has raiſed Chriſt from the dead, and made his life and death a Righteouſneſs for poor ſinners, which alone is the ground of their juſtification, and eternal ſalvation in the higheſt Heavens alſo.* And for this, and this alone, and denying Maſs, Purgatory, and Works of Supererogation, and

for denying the Popes Infallibility and Supremacy, have thousands and thousands been massacred and murdered in the Christian world; but when did any Protestants put any Roman-Catholicks to death, meerly upon the account of their Religion? or how very few have they been? *Thomas* of *Becket*, Bishop of *Canterbury*, was knock'd on the head by 3 or 4 Blades at Court, for quarrelling with the King, or interrupting of the Laws; and some-body else by a just Law hang'd, for a Gun intended against a better & much greater King; and for this one is Sainted, and the other may be too in a little time: But Faith and its Righteousness teaches us none of these, but *to submit to Kings, and all lawful authority, that we may live peaceably and quietly under them in all righteousness and honesty*, Rom. 13. 1.

But sixthly, this Righteousness is called the *Saints Righteousness*; that is, all sanctified men, women and children, and Righteousness in the world;

world; for a Saint is nothing elſe in a ſtrict ſenſe, but a man or woman truly fearing God; and a little of the true fear and grace of God in the heart, makes any man or woman in the world ſo in the account of God and the holy Scriptures; for 'tis not Notion, Gifts, Parts, great and humane Learning, but ſaving truth that make a Saint. *And all the humane learning in the world*, ſays *Huntius*, *will not rectifie the crooked nature of man*; as inſtance *Socrates* and *Ariſtotle*, the one being a covetous wretch as ever liv'd, and the other keeping a common Strumpet for his Luſt. But a little ſaving grace will bridle men from all ſin, when bare humane knowledge cannot; nor all the Braſs, Tin and Copper in the world, make a dram of Gold; nor all the common gifts, parts and wit of men, which I ſpeak not in the leaſt againſt, no not in the leaſt, but reverence it, and them that have it; yet, I ſay, 'tis grace, and the ſanctifying grace and Spirit of God in the

heart that makes a Saint, and whoever has any thing of that more or leſs; for ſome have much more and ſome much leſs than others, yet whoever has the leaſt ſanctifying meaſure of the Truth in his Heart, is a Saint and Servant of God, be he Noble or Ignoble, High or Low, Rich or Poor, Learned or Unlearned; and for this, ſee theſe Texts, or Scriptures at your leiſure, *Phil.*1.1. *Col.*1.2,12. *Epheſ.* 4.12. *Chap.*3.8. *Heb.*6.10.

And therefore if any fine young Lady, Gentlewoman, or others, have but a little love to Chriſt, the Word, Ways, Things, or Servants of Chriſt, ſhe may be a Saint as well as the greateſt; they were called at the firſt Diſciples, Brethren, 2 *Joh.*1.2. *Jam.*1.2. Chriſtians, *Acts* 11.26. Saints and Believers, *Acts* 5.14. 1 *Tim.* 4.12. And we are now lately called Proteſtants, from the ſeven Princes of *Germany*, proteſting againſt the Pope's Supremacy, but are indeed the true real Catholicks, becauſe we hold the Univerſal

verſal truths which were from the Beginning, are, and ſhall be ſo to the Worlds end; the main of which, is the Worſhipping of God in and through Chriſt, and loving Him and his Son for ever. But many beyond Sea are called *Lutherans*, *Calviniſts* and *Huſſites*, for following thoſe great Lights and their Doctrine. But now this Righteouſneſs of God, Chriſt, *Abraham*, *Jews*, *Gentiles*, and Believers is called the Saints, for two or three Reaſons. Firſt, Becauſe it is this that makes them ſo. Chriſt's Righteouſneſs is our Juſtification, and Sanctification too before God, and it is that and his holy Spirit ſanctifying of us, which makes us Saints in the Eyes of God, and before Men in this World too; take three diſtinctions, and they will end 20 diſputes about this Point, for Chriſt juſtifies us before God by his Blood, Life, and Death. Faith, that is the object of Faith; Chriſt juſtifies us in our own Conſciences, ſo that it is not ſo much Faith in a ſtrict

ſenſe, as Chriſt by Faith Juſtifies us and that too. And indeed, Faith being imperfect at the beſt, needs a Chriſt for Juſtification, as well as other Graces, though it ſtill ſhews us Chriſt as in a glaſs, for our juſtification, and good Works which are really ſo, and the fruits of God's Spirit, namely good Works, theſe do juſtifie us before Men: *And therefore* (ſays Chriſt) *let your light ſo ſhine before Men, that they may ſee your good Works, and glorifie your Father which is in Heaven.* Mat. 5. 16. And ſays St. *James, Shew me thy Faith by thy Works, and do not tell me ſo much thou haſt it, but let me ſee it by thy Works.* So that to God we muſt plead the Blood of Chriſt, and nothing elſe; and to our Conſciences, ſhew the Blood of Chriſt, and witneſs all to others by good Works and a Godly Converſation; and this is the Saints viſible and inviſible Juſtification.

And now, had I the Tongue of Men, or Angels, 1 *Cor.* 13. 1. I could never

never enough set out the Blessedness, or Blessednesses of Men or Women, that do Hunger and Thirst, that is, Long, Love, and secretly wish and pray for day by day this Righteousness; and to be found in it, namely, this of God and Christ, and the sanctifying graces of his Spirit, for they shall be satisfied, yea, they shall certainly be satisfied in the discovery of it, and present comfort also; yea, in the everlasting wearing and enjoyment of it in the highest Heavens. For as Kings Cloath all their Yeomen in their Gold Embroidered Coats. So Christ the King of Kings, doth spiritually Cloath the Souls of all his; and by vertue of this, *They shall shine as the Sun, in the Kingdom of his Father, for evermore*, Mat. 13 43. Yea, all his Rich, and all his Poor, and all his Gifted, and all his Ungifted, that hunger after it. Here one has his Silken Suit, and another his Thredbare Habit; here one has their Holland Shifts, and fine Laces, others

want courſe Linnen; but Time ſhall paſs, and Time ſhall come, when all wants ſhall be done away, and ſmall Gifts, and no Gifts ſcarce, ſhall be equally happy with the greateſt, for all ſhall everlaſtingly ſhine as the Sun in the Righteouſneſs of Chriſt; which is the Bleſſedneſs here hunger'd after, which is the White Linnen, and the Wedding Garment, ſo often ſpoken of in the *Revelations*, Rev. 19.8. And that which *Paul* would ſo feign be found in; *Counting his own Righteouſneſs but dung and droſs, in compariſon of it*, Phil. 3.8,9.

But, Fifthly, Our Lord and Saviour goes ſtill on with his Bleſſings, ſaying, *Bleſſed are the Merciful, for they ſhall obtain Mercy*, Mat. 5.7. *And the merciful Man, will be merciful to his Beaſt*, ſaith *Solomon*. And now, Noble Ladies, give me leave to plead with you a little, from this good Text, *The Mercies of God are dear and tender Things, the choiceſt chiefeſt things in Heaven and Earth.*

Earth. We have nothing to hang upon Living, or Dying, but the tender Mercies of God in Chriſt, which he proclaims, and ſhews to us, *Exod* 26. And he was with *Joſeph*, and ſhewed mercy in the Pit, *Iſa.* 39. 21. *Prov.* 11. 17. And, *A merciful Man* (ſaith *Solomon*) *doth good to his own Soul.*

And if you will ſhew a little to ſome 30 or near 40 poor and fatherleſs Boys now in your School at *Highgate*, *you will ſhine as lights before men, and your candle ſhall be on a hill, and not under a buſhel*, which Chriſt bids you do; and in doing of it, do good to your own, ſo ſaith *Solomon*, Prov. 11. 17. and in this, and doing ſomething for it, you will to yours.

But you will ſay, *You have ways enough, and need not a new deſign for Charity*: Oh! but you can never have too many ways, nor do too much good in the world; and if it be new, 'tis the more pity that ſo many brave Noble *Engliſh* Ladies as there be that profeſs

ſeſs the true Religion, and are *Religious* alſo; that they have not done ſome publick thing for the honour of it, as well as old *Sutton*, when you ſee ſo many burnt to aſhes for the Goſpel, and that Religion which you profeſs. Oh then do a little, eminent, and ſomething that may have a little notice taken of it, for the honor of their *Lord* & Maſter, Religion, and your own alſo! all which this would do; ſurely the great and famous Hoſpitals of *London* are famous praiſe-worthy things, and honourable to Religion; and ſhould not you moſt Great and Noble *Engliſh* Ladies, which all the world muſt needs give place unto, do ſomething for the honour of it? If they did well that did build, and ſet up them, as you will not ſay but they did, you cannot do amiſs in a little countenancing this. Thoſe were done by ſome one particular perſon at firſt, which would ſwallow up a great and whole Eſtate; this would hurt no more than a little Tradeſmans Bill,

Bill, because there are so many of you to join in this good and pious Work; surely God will incline some of your hearts, yea many, we yet hope, to it. The Wiseman saith, *You will do good to your own Souls.* And we are certain it can be no hurt to your children; come and take Christ's counsel, and *lay up treasure in Heaven, where no Rust nor Moth, nor Thief can ever come; and to the merciful, God will shew himself merciful.* But if you do not love your Souls, care for treasure in Heaven, nor the tender mercies, which is the Rise, Spring-head and Fountain of all we hope for, or can hope for from God in this world, or t'other, you need not mind these sayings in this blessed Book of his. Oh! but you dare not say or think so in the least; for God and his mercies are your last and lasting Refuges. Oh! then dear good Ladies, Gentlewomen, and others, as the *Italian* Beggars proudly beg, saying frequently, *Do it for your own good.* Let us humbly beg as

as on our knee, in the bowels of our Lord Jesus Christ, do, yea, and do without your lame Objections, *That you have so many ways*, when it is nothing else but a will and heart that you want; for you have Purse enough, and 20 ways to save a little, and therefore do something worthy of this good Design. And you may be sure 'tis a good one, because it is to feed, cloath and teach poor ignorant Children to know themselves, fear God, and live in a hard world, what can be better? ask your Lords; I am sure the Lord Christ, all the Prophets and Apostles commend it; *I have cloathed the hungry*, saith *Job*. And *Dorcas* or *Lydia made cloaths*, saith *Paul*, Acts 9. 39. And *Cornelius* was a man full *of good Works, Alms-deeds, and Charity*, Acts 10. 4. And Primitive Christians sold their Lands to give to necessitated Brethren, *Acts* 4. 32, 3, 4. so that 'twas all along, and is still a good work, because it suits so well with our Religion, and the Church of *England*, which

which ſaith with St. *James*, *Faith without Works is dead*, Jam. 2.26. But this, and ſuch as the nature of this is, amongſt many others will declare it living.

Thirdly, it is a good work, becauſe it will in ſome meaſure ſtop the mouths of *Papiſts*, who are prone to ſay, Where are your Works, and how few are your Hoſpitals, and how ſmall is your Charity, notwithſtanding great Preaching? Yet we have more than they know, but do not boaſt as they do. Our Catholick Doctrine teaches us to do good, private and publick too: And this is a Catholick grace, becauſe it is more or leſs in every Member of Chriſt; and ought ſo to be, for he bids us *be merciful, as our heavenly Father is merciful, who maketh the Sun to ſhine, and the Rain to rain upon the juſt, and the unjuſt*, Mat. 5.45. I ſhall give you one bleſſed Scripture more, and I hope I may, without any boaſting, truly ſay, I have even this preſent *February* or *March* experienced ſomething of it; and God Almighty

Almighty grant that you, many, or all of you, might do ſo too; for it will be your caſe or caſes, as ſure as God lives, to lie upon the Bed of Sickneſs, as I have done many days together: Now ſays the Holy Writ, *Bleſſed is the man that conſidereth the poor and needy*, Pſal. 41. 1.

All theſe Children of *Hampſtead*, *Hornſey*, or *Highgate*, are really ſo; the *Lord preſerveth and keepeth him, delivereth him not into the hands of his Enemy, and keepeth him alive, the Lord ſhall comfort him when he is ſick upon his Bed, and ſhall make his Bed in his ſickneſs*; that is, comforts for his Soul, yea and Body too; if this great, full, plain, eminent, well-known Scripture be not conſidered, none will.

Now 'twill be of the lateſt, may be, another day; and you will certainly come to be ſick, and it may be in your Sickneſs be dozed, ſcarce know where it be day or night, as I ſaid before, and it may be in your Sickneſs have many fears and doubts concerning

your eternal weal. The Enemy will tempt you, by reaſon of ſin and guilt, ſecretly to deſpair, or throw away your Soul and Souls; nay he will do it, becauſe you have liv'd no more to God and his Honour, but have minded your own Honour, Eaſe, Pleaſure, and Intereſt, in the World, done no Good, been a Chriſtian in Name, only having a form of Godlineſs, but no Power, 2 *Tim.* 3. 5. And a thouſand things of this Nature he will bring, it may be, he will bring ſome particular Sins committed ſo and ſo to your Minds, whilſt the Room is cloſe, or two or three in it, with a watch Light, the Curtains drawn, but the Evil One is very buſie in the Bed or Conſcience with you. Now, now, if you wiſh (as God Almighty grant you may) never be delivered over into your Enemies, or the Enemy of Mankinds ſalvations Hands. Mind this Promiſe: I do not bid you build upon it; that is dangerous: But build upon Chriſt, and mind this, for the Promiſes muſt be minded, and

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the Conditions performed too in some measure: And therefore be Merciful, that the Lord may be Pitiful, and not by Death deliver you to your Enemies Hands. 'Tis a dreadful terrible thing, for a poor Partridge to lie trembling in the Talons of the Faulcon, says the *Practice of Piety*; but a thousand thousand times more dreadful to be delivered into the hands of Satan, in a dying Hour; but the Promise is, *God will not deliver the merciful Man into the Enemies hands*, Psal. 41. 2. *but keep him alive*: Nay, he will certainly do it, that is, He will keep him alive in Christ, unto Eternal Life, or else alive in this World for more Work and Comfort; which latter Promise is rather meant here. So that a long Life seems to be promised to a merciful Man or Woman. And now, Ladies, would you also live long on the Earth, as I believe you would? and enjoy all your Comforts, Riches, Honors, and Relations, be merciful to the Poor, not idle vagabons, sturdy Rogues and

and Beggars, that make a Trade; but poor induſtrious Houſe-keepers, old people and children, that are paſt their Labour, or too young, poor Outed Miniſters Widows, and others: All theſe you muſt conſider. And as the Apoſtle ſayes, *Do good unto all men, as ye have opportunity, eſpecially the houſhold of Faith*; and in ſo doing you might expect the promiſe or promiſes. But ſome may object, it may be you would have us give all away; no, nor above the tenth part neither, ſcarce that: Yet many, many good men and Miniſters think we are bound to that; eſpecially Dr. *Gouge*. And in his Book called *The Beſt Way of Thriving*, gives you forty Arguments of Scripture for it: And tells you an excellent ſtory of a Biſhop, that loſt a hundred pound for not giving five, &c.

But Divine diſcretion muſt be uſed, for this and the other world too. We all commend good Husbandry, and good Houſwifery. But what think you of the Lady *Warwick*? ſhe would

ſay, *Save the money of one Rich Lac'd Gown a year, and that would ſerve to cloath a great many poor Children, eſpecially if it ſhould be a* May-Gown: Here was good Houſwifery, and great Charity. *I had rather ſtarve a Luſt*, ſaid ſhe, *than not feed a good Chriſtian.* And ſhe found the comfort of it in her ſickneſs, for ſhe had ſcarce any: God toll'd her Soul away, as it were, without groans. But you, it may be, let a thouſand pound Necklace, it may be more, lie dead in a little penny Bran Box; and many thouſands more in Jewels, Plate, Gold, or Silver by you; and yet, yet, think it a great matter to do a little, any thing that is for a Noble, Good and Brave Charitable Deſign, which may flouriſh to the world's end, for ought you know. If you would do ſome little thing at preſent, take no care for hereafter; as our Saviour ſayes of to morrow, *Mat.*6.25. *Luk* 12.22. There are Ladies enough in *England*; yea, and good Citizens too, for to carry it on, when you have once ſet it up.

But

But I have heard that a poor Coach-maker's Wife gave almoſt as much as a great Counteſs, at a Collection: Will this paſs? Nay, do you your ſelves think this will in the day of Account? And our Lord Jeſus Chriſt will take an Account of every Lady of the Land, Wife or Widow, as well as others. And though he approved of the poor Widow's Mite caſt into the Treaſure; yet he will never accept of your Charity, except it be in ſome meaſure proportionable to the Talent he has put in your hands: For, do you think that God or Chriſt will accept of the improvement of one Talent from a Lady, Lord or others, that he has given ten to? no, he will ask you, *Where are the other nine?* and you will then be ſpeechleſs: For he does not allow you, nor no man living, to lay up, up, out and out for Self, Covetouſneſs, Honour, Pride, Vain-Glory, Children, Grand-children, Nephews, Nieces, and all manner of Relations; this and that great purchaſe every year; but ſtill

little or nothing for Religion, and another World, God, or your Souls; but for Silk, Sattin, Coaches, Lace, Tirewomen, and other French Toys; and yet may be you good Ladies too; all which we grudge you not in the leaſt; but in the mean time, to ſee you all almoſt ſlight Charity, the love and eminent practice of it; this is uncomfortable, and not Lady *Vere* like: Or will ſhe and you ſtand alike together in the day of Accounts? Nay, will not the Lady *Drummond*, though a Papiſt, condemn ſome of you? She was not of the true Church, and yet gave almoſt a thouſand pound to the Poor; but nothing for a Funeral. Come, come, be convinced, and do more good while you live; for you have not done a quarter of that good you might have done, and not have hurt your Lords Eſtates, or run backwards in the leaſt; nor do we in the leaſt deſire that you ſhould: *For Charity brings a great bleſſing*; as a good Divine ſaid. But you want a heart or a hand for Chriſt,

or

or a Death-watch at your Bed's head, to put you in mind of another world: But a ſound ſickneſs will do it, and nothing elſe to purpoſe: But then it may be you will talk, talk, talk, in a high Feaver, of a hundred things, when the plaiſters are on your feet, bliſters on the arms, legs and neck, inſtead of Chriſt and his Righteouſneſs. As a Merchant did about Wooll; and would hear nothing but what price Wooll bore: *Bring my Manteau, and my green Petticoat; I will riſe; but the Watchers cry, Pray good Madam be ſtill, and keep your Arms in the Bed: Don't tell me; I will riſe and go ſee my Lady ſuch a one; call the Coach quickly:* And a hundred things run in the head, when we are running to another world, and its Eternity may be altogether unprepared: Now if you would find mercy in that day, which was the laſt Text that worthy Dr. *Manton* ever Preacht on; will it not be very ſweet, welcom and ſeaſonable, when all things, creature comforts and relations

are juſt a going from you, or you from them for ever, to find a God embracing of you? Oh! be good then; do good; and remember the Poor; and this good Work too, becauſe it may live when you are gone; flouriſh and be a mighty Tree, as I ſaid before: but the promiſe is, You ſhall rather live too, and not dye; For the Lord will keep him alive when he lies ſick: Mark that word; and it may be when you are dangerouſly ſick, and in your ſenſes, you would not for half; nay, all your Eſtates but that you ſhould recover; becauſe you have doubts and fears about your Soul's Eternal ſtate, as the poor Apothecary had, that cryed deſpairingly, *He ſhould go to Hell, and lye millions of years there.* But now to be kept alive and recover, will be the ſweeteſt and greateſt mercy to you in the world. Oh try! truſt, and take God's promiſe before all the world's: *They often fail, though the blood of Chriſt never*, as one ſaid when his head was going off. Yea this promiſe;

tis

'tis but, venture a little mony; it may be 'tis no more, not ſo much as a French Page, or one or two Liveries coſt you, or ſome leſſer thing, if you look well about. May not this or that be ſaved, and go to this good deſign which ſtands high upon a high Hill, and has a great name. The Ladies, not what Ladies; but the Ladies, taking in all by that general, univerſal, endleſs name, as it were, though it be intended to pious, good and great Religious Proteſtant Ladies, and other virtuous Gentlewomen; yet it has an univerſal name, becauſe no body knows what God may incline ſome, or how many of that Noble Sex to do for it. Some are apt to think it may be in time as big as moſt things (why not?) and as worthy; it bears ſo many Noble names, as there be Ladies in the Land, or ſhall be ſucceſſively; and who knows but ſome body may dye, want an Heir; and remember this, when you have ſet it once a little up: For it is ſtill *The Ladies Charity School-*

houſe, and muſt be whilſt one ſtone or ſtick remains upon another; for no body can new chriſten it: And therefore pray don't let this young God-Son of yours (it is your firſt, and will be your laſt) Starve, dye, look poor, or be ſpoiled, for want of a little good keeping, one two or three years. The Boys are fine, handſom, and well cloathed now; not too fine, becauſe they are the Ladies: You cannot but like them and their p'ace exceeding well, and be taken with it, if you would but ſend or ſee them theſe Holy-days, or after: But now, if a year or two hence they ſhould be grown, which God forbid, poor, ragged, half-ſtarv'd, and no cloaths, Country-folks would ſay, who ride or go that way, *What! Were there not good Ladies enough in and about* London, *to maintain one little School? a Duce on their Pride, Charity, Cloſe hand and Covetouſneſs, if this be all*: And a hundred things of this nature will be ſaid; and ſome ſcoffing at Religion too, which will

will be as bad as death. And therefore pray good Ladies and Gentlewomen, out of tenderneſs and conſcience, do not let the thing dye for want of a little countenance; but ſet the wheel a going by giving ſomething this *Eaſter*, one *Whitſuntide* or two, till you ſee the thing it ſelf, and the likely wheel of its proſperity, which there is no doubt of if you come a little off. However, above all a hundred times that we can ſay, do ſomething for this great and ſerious promiſe and promiſes; in caſe of Death or Sickneſs, it may be in a week or months time, and you ſhall never ſee *May* out; and for thoſe mercies which you would wiſh and hope to find then: And if you do, as the Lord Jeſus Chriſt grant you and your Children may, 'twill be more a comfort to you, than if all your choiceſt creature-comforts in the world ſhould ſurround you. Alas, alas! what are Pearls, Plate, Cordials, Jewels, Wife, Children, Husbands, Lands, Livings, Rich Bed and Hangings, or the Honours of

of the world, when the Soul is ſtepping upon the dark Mountains of Eternity, or ſitting on the Lip, juſt taking wing; with the laſt gaſp to fly away for ever, as an Eagle in the Air? O mercy, mercy then! and in that day may mercy be your portion. And as the poor people of *Hadly* wept and prayed for Dr. *Taylor* in the ſtreet, as he was going to be burnt, ſaying, *Oh! Lord Jeſus Chriſt; relieve thee our good Shepherd* Mr. *Taylor*, as you have relieved and comforted us many times with your Charity. But there are two promiſes more, which I ſhall hint at and I have done. *Bleſſed are the pure in heart, for they ſhall ſee God*, *Matt.* 5. 8. To ſee God is the very heaven of heavens, and to ſee him in heaven is the laſt and laſting higheſt happineſs of all men, angels, and glorified creatures, or whatſoever our ſoul or ſouls can, or ſhall ever to all eternity deſire: and may you and all you ſo ſee him and perſonally enjoy him for ever and ever: but there muſt be purity,

and

and heart purity, for it is the pure in heart that ſhall ſee him in glory, *without holineſs no man can ſee him, Heb.* 12. 14. *And with the pure he will ſhew himſelf pure, Pſal.* 18. 26. but in a ſtrict ſenſe this word pure muſt not be taken, as if in a ſtrict ſenſe we ſhould not ſee him without perfect holineſs in our ſelves which is to be without all ſin, and to be perfectly holy in his ſight, which otherwiſe than in Chriſt no man living can be; ſaith *Job, The Stars are not pure in his ſight, Job* 25. 5. *and he hath beheld folly in his Angels, Job* 4. 17. much leſs men, the beſt of men, or the beſt of their actions, yea, *ſo none can ſay I am pure, Prov.* 20. 9. but men may be ſaid to be pure as they are waſhed, juſtified, ſanctified perſons, and made pure by the blood of Chriſt, and ſo every believer, or juſtified, ſanctified perſon is pure, *Rev.* 1. 5. *Timothy* ſpeaks of a pure conſcience that is waſhed, 1 *Tim.* 3. 9. 2 *Tim.* 1. 3. ſerving God with a pure con-

conſcience. And ſo again *Paul* bids us draw near to God with a true heart and full aſſurance (of what?) faith in Chriſt for juſtification, having our hearts ſprinkled from an evil conſcience with the blood of Chriſt, and our bodies waſht with pure water, that is, the water of ſanctification by his ſpirit, typified by that which came out of his bleſſed ſide when by the ſpear pierced for us upon the Croſs. And thus, noble Ladies, it is that you muſt be pure if ever you will be pure, and ſee God in Glory, you muſt be waſhed by the blood of Chriſt, and ſanctified by the ſpirit of Chriſt, fine Words, fine Cloaths, Complements, and Faces doe nothing in point of juſtification; no nor many ſermons hearing if reſted upon, nor other good deeds; no, 'tis the blood of Chriſt witneſſed by an honeſt, humble, godly converſation from the integrity of your hearts, that muſt get you the denomination of being

pure

pure in heart, and ſeeing God in glory: and therefore dear Ladies, Gentlewomen and others, as ever you would ſee glory, or ſee the face of God in glory, be holy, heavenly, and mind things above, *Col.* 3. 1. 2. where Chriſt ſitteth at the right hand of God, *Heb.* 1. 13. and think not that a little little ſlight religion, no religion, any religion will bring you there when nothing will do it without Purity, Strictneſs, and Honeſs; yea, there muſt be a little of all this; do you think to go in fine Sedans, Down Beds, and Coaches? no, no, it muſt be in a way of mortification to ſin, and love to holineſs if you will ever have happineſs; yea, this unſpeakable happineſs of ſeeing God in glory, which one ſaies *He would for one glimps of it endure a great while in hell.* Oh! but you need not go to hell for heaven; for if you go there you will never come out, though the Papiſts fancy they may from Purgatory for a little money

ney to the Prieſt: And therefore one ſaid, *Oh Money Money! what wilt not thou do in the Court of Rome! Ay,* ſaid the Pope, *and you are fools to bring it here*, to an *Engliſh man* that was there upon trial for a Church Living. Oh! but go to Chriſt and the promiſe, go to God by Chriſt through the promiſe, beg and plead that you may ſee him, and you ſhall ſee him, and his grace, and hereafter you ſhall ſee his face alſo, *Rev.* 22. 4. *And his name ſhall be in your foreheads*; that is the bleſſed rayes of his glory ſhall be viſible on you when you come to ſtand before God and the Lamb in glory with your Palmes in your hands, *Rev.* 7. 9.

But, ſeventhly and laſtly *Bleſſed are the Peace-makers, for they ſhall be called the Children of God, Matt.* 7. 9. Peace makers are Chriſt's imitators, who is called the Peace-maker and the Lord of life and glory, the mighty God the everlaſting Father, the Prince of Peace, *Iſa.* 9. 6. by whoſe

whoſe commiſſion alone it is, that all his Meſſengers and Miniſters do preach Peace and Pardon to poor ſinners, ſuch as are far off and ſuch as are near in their own apprehenſions: Yea, to all that believe, be they far or near, Jews or Gentiles, the blood of Chriſt ſpeaks peace and better things to them than the blood of *Abel* that cryed for vengeance; and all innocent blood will do ſo. And therefore 'tis not good to pardon any that kill men in quarrels, duels; but this cryes for peace, pardon, and forgiveneſs, *Oh! Father forgive them they know not what they do*, *Luk.* 23. 34. now to be a peace-maker, is to be a ſin-reconciler, I do not mean to God, for that none can do but Chriſt who is our propitiation, 1 *Joh.* 2. 2. 4. 10. and he hath done it for all that do believe, but to reconcile men to men is to do all the offices of love and good will, yea, all the offices of good we can for the Church and people of God, eſpecially

cially in our own place, way, and calling; wiſhing proſperity, peace, and weal, and to ſay with the Pſalmiſt, *Peace be with thee, and let them proſper that love thee*, *Pſalm* 22. 6, 7. *Peace be within thy walls and proſperity within thy Palaces*, *Pſal.* 26. Pray for the Peace of *Jeruſalem* ſaith the Prophet *Iſaiah*, and in the Churches peace, ſhall you have peace ſaith the ſame Prophet, and the people of God are ſaid to delight themſelves in abundance of peace, *Pſal.* 37. 11. Where the meek are ſaid again to inherit the earth: And as *Paul* in his ſalutation, ſaid, *Grace be unto you, and Peace, through our Lord Jeſus Chriſt*, *Col.* 1. 2. And *In as much as in you lies, live peaceably with all men*, *Rom.* 12. 18. Now firſt there is a perſonal or particular peace, that is, a peace with a man's own ſelf, Mind, Actions, Waies and Conſcience. Secondly, There is a domeſtick peace, that is, with Maſters, Servants, Husbands, Wife and Children. And thirdly,

There

There is a Relative Neighbour, or Parochial Peace, that is, one Neighbour, Friend or Relation with another. And *Moſes* reproved the two *Iſraelites* for quarrelling, ſaying, *They were Brethren*, *Exod.* 12, 13. *Oh! how good is it*, ſaith the Pſalmiſt, *for* natural or ſpiritual) *Brethren to live together in Amity! Pſal.* 133. 1. Fourthly, There is a National and Eccleſiaſtical Peace, which we are to pray for, and deſire alſo: But this is rather to be deſired, than expected. While ſome men know more, and others leſs, there will be diſputes and ſome differences; for all men have not the ſame fancies, nor Phyſiognomies, but do differ there, and in mind too. However, for peace and quiet ſake, let the ſtrong comply with the weak, and the weak not to deſpiſe and judge the ſtrong, becauſe they know more than themſelves: And this is to become all to all men, as *Paul* did, to gain ſome: And for God, Chriſt, Peace and An-

gels ſake, do you do ſo; which was the Song that millions of them ſung at the Nativity of our Lord Jeſus Chriſt, to the Shepherds; yea, the univerſal world, ſaying, *Glory be to God in the higheſt, Luk.* 2. 14. *Peace and good will towards men on earth.*

But for your worldly outward Peace, take *Paul* and Chriſt's counſel in a word, and ſo ſhall you preſerve and keep it.

Firſt, *Wrong no man*, ſaith he, *Act.* 25. 10.

Secondly, *Forgive your Enemies*, ſayes Chriſt, *Matth.* 5. 44. which two Scriptures well obſerved, would make a great deal of peace in the world; eſpecially amongſt the beſt of good Chriſtians. But I ſhall not mind nor trouble you further in any thing of this nature about Peace above mentioned; only this; A perſonal inward Peace, which is a thing of great concern for Eternity; namely, your Soul-Peace; and for that take this great Scripture, Simile or Parable of our

Lord

Lord Jesus Christ, *Matth.* 5. 56. *Agree with thine Adversary quickly, whilst thou art in the way with him, lest at any time thy Adversary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into prison.*

Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing; which is as much as to say, never, never.

And now pray will you mind this, young Ladies and Gentlewomen; for you, for the most part, are most ignorant of the holy Scriptures, and their meaning.

This is a true and great Parable of Soul concern; and therefore Christ's counsel is seriously to be minded by us.

Our Adversary is God; and God, though he be the God of all Good, Grace, Glory, Eternal Love, and Infinite Endless Mercy; yet he is an

Adverſary to every Man, and every Man and Woman by nature too, is an Adverſary, an enemy at diſtance to him, till he be reconciled by Chriſt, for the breach of his moſt righteous, juſt and equal holy Law, *Pſal.* 119. 19.

Every branch of which, as it contains a beam of his eternal will and image, is more pure than the Sun, or gold tryed in the Fire, as the Pſalmiſt hath it, *Pſal.* 119. 72.

Now, whil'ſt ſweet life, and the holy bleſſed Goſpel is continued and preach'd to us, we are in the way, in the right way, that we may be reconciled to this good God, who is yet an Enemy, and will continue ſo, if we do not agree and make peace in the blood of Chriſt: But he, namely God, delivers us by death, any kind of death that kills us; Conſumption, Surfeit, Cold, Ague, Feaver, Small-Pox, Age, Gout or Dropſie, *&c.* ſo that we be put into the Judges hands, namely, the good Lord Jeſus Chriſt's, who

who is and ſhall be Judge of quick and dead; he finds us guilty of debt, ſin, unbelief, and breach of God's holy Law; ſends us, and delivers us over into the Jaylors hands, the Devil; and he preſently caſts and carries us to Hell, where we never come out, nor can, till we pay the uttermoſt farthing; that is, till we ſatisfie to the uttermoſt for God's wrong, and infinite ſtrict Juſtice, for the breach of his holy, righteous, juſt and good Law; which can never, never be, though we lie millions, millions, and ten thouſand millions of years; as *Francis Spira* once ſaid. Oh Lords, Ladies, Gentlewomen and other poor People! make Peace while you may; make Peace, yea, whilſt Chriſt and the holy Spirit of Chriſt ſweetly knocks, with an Olive branch of Peace, pleading with you at the door of your hearts, *Rev.* 3. 20. *Behold I ſtand at the door and knock*, that is, by good motions; *and if any one hear, and open the door*,

that is, *hearken to my counſel, I will come in and ſup with him*, that is, give him pardon and comfort, *Rev.* 3. 20. And ſo again, *Cant.* 5. 2. *Open, Open unto me, my Love, my Dove, and come away.*

And now, if you have taken his advice, and have made your Peace, by hearkening unto Chriſt, and taken his counſel, who is an Advocate, Friend and Counſellor, to plead for you to the Father, by ſhewing of his Blood, Death and Merit in a way of Interceſſion to the Father for poor Sinners, then will he be a Saviour to you, and not a condemning Judge, to turn you over by Death to Hell and the Jaylor; but will convey you ſafely by the holy Angels, who are now your Guardians to the Boſom of the Father. And now, if you have made your Peace, as eaſily yet you may, if you have not, and do but look about you with a grain of Faith, through

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the Blood, Life, Death and Merit of Jeſus Chriſt, as I ſaid before; then you have little elſe to do, but to ſtudy all kind of Peace in your Families, Pariſh-Church, and every where, where you can come or go; *That ye may be called the Children of the Living God, Rom.* 9. 26. *The Sons and Daughters of the moſt High God*, 1 *John* 3. 1. And ſo Peace-makers indeed. And this frame of ſpirit, with the Spirit of God in you, *Rom.* 8. 10. will be a great Witneſs and Comfort to you, that you are now the Children of God; *and if Children, then Heirs*, as the Apoſtle ſayes, *verſe* 17. *and ſo Joynt-heirs with Chriſt.*

O unſpeakable Love and Grace! What! an Heir with Chriſt? Ay ſayes the Text, a Joynt-heir with him; of what? nay, that's for Eternity to tell; but this we may ſay they are Heirs of: Firſt, of Eternal Life and Reſurrection from the Dead,

Luk. 20: 36. But they which ſhall be accounted worthy of that world, namely, Heaven, and the Reſurrection from the Dead, neither marry, nor are given in Marriage; neither can they dye any more, *Luk.* 23. *v.* 36. for they are equal to Angels, and are the Children of God, being Children of the Reſurrection.

Mark, the Children of the Reſurrection, are the Children of God, that is, thoſe, and all thoſe Chriſt roſe as a Head for; they, and all they have a part in the firſt Reſurrection, *Rev.* 20. 6. *Bleſſed and happy are they that have part in the firſt Reſurrection; for on ſuch the ſecond Death ſhall have no power*; that is, Hell, the Devil or Jaylors, Priſon, above mentioned.

O Ladies! Look to Chriſt, who is the firſt Reſurrection, and the firſt begotten from the Dead; and the Prince of the Kings of the Earth; for

for he has loved you, and waſht you from your ſins in his own Blood, *Heb.* 1. 6.

Yea, look to him that he be your Reſurrection; and that you have a part by Faith in him, who is the true Book of Life, *Revel.* 21. 27. And if by Faith in him, you riſe from the Grave and Death of ſin here, then may you aſſure your ſelves of a ſhare and part in his Reſurrection unto Eternal Life, which was typified by the Firſt Fruits, and the Sheaf of Corn which the Prieſt held up and wav'd under the Ceremonial or Levitical Law.

And that you are indeed the Children of it, And of God too, and ſo ſhall never dye: Oh! believeſt thou this? as Chriſt ſaid in another place about *Lazarus*, *I am the life and reſurrection of the dead, and he that believeth in me ſhall never dye*; *Joh.* 11. 25. *Yea, though he were dead yet ſhall he live again*; *Believeſt thou this?*

this ſayes Chriſt; ſo ſay I to you noble Ladies, Gentlewomen and others if you be the Children of God and the reſurrection, you ſhall dye no more, dye once you muſt to this world and the things, ſleep a little in the grave, and imitate Chriſt your Head and your Husband, your Lord and your Saviour who was there before you three dayes and three nights; and then deſtroyed and tore the grave open to aſſure you of the reſurrection alſo; but in that you ſhall never dye more: Oh! happy reſurrection when Chriſt ſhall ſay, awake, and ſing O ye that ſleep in the duſt, and with my dead body ſhall ye awake; *Iſaiah* *Come with me my love from Bebon the Leopard, and the Lions den, Canticles.* All which promiſes, and a thouſand more are made to you if you be the children of God, and peace-makers in the Church, or World, or where you are.

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The Children of *Iſrael* were happy that they were the Children of *Iſrael*, and the ſeed of *Abraham*, though all were not the true ſeed: but Oh! how happy are you that you are the Children of God, and ſhall be like his Angels in the reſurrection! yet *Iſrael* died in the wilderneſs and never entered into the land of *Canaan*; but you ſhall never dye, be as Angels, enter in and poſſeſs the true *Canaan*; Heaven's Kingdom, and the Kingdom of God; be among the Angels to ſing with that Cœleſtial Quire the high prayſes of God and the Lamb to all eternity, *Rev.* 7. Oh happy day! Oh happy hour! that ever you were born or made to be the Children of God, and peace-makers in the world, and places where you come; Hell is full of brawling, the world is full of brawling, but your Breaſts and Lives are full with peace and the love of God, and the

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wayes and things of God: Oh! keep that Nightingale and ſweet ever ſinging Bird of Paradiſe cloſe to you, and let it never fail you day nor night, yea, all you Children of God; 'tis a heaven to begin a heaven here, and a double hell to loſe it for a ſtraw as one ſaid, or a bubble which Children blow from a walnut ſhell; whilſt 'tis a little heaven, or young heaven as a great Lady called it, but old heaven, and the heaven of heaven of heavens ſhall be your portion; yea, he that compaſſeth heaven and earth and is within the Starry Element, where Sun, Moon and Stars are. Oh! how glorious is that, this is but the Tileing we ſee, Gods houſe is all inviſible, and the inſide no mortal man nor eye can ſee, nor him neither and live, *Exod.* 33. *v.* 20.

But time ſhall paſs, and time ſhall come when theſe things ſhall be no

no more, and we for ever with the Lord, 1 *Theſ.* 4. 17. and ſee him as he is, face to face, and eye to eye, and all tears ſhall be quite wiped away, ſorrow, and mourning fly away for ever, former things be forgotten, and all your Lords unkindneſs, and your own unworthineſs of the Lamb, and your Redeemer's love; yea, the want of Grace, and comforts here, the young Lord, and little Ladies death will be forgotten in another world, yea, in reſurrection, glory, all will be ſwallowed up in everlaſting joy, ſome Fountains have their mouths or pipes through which they ſend their Chryſtal ſtreams with pleaſant noiſes, *Revel.* and in heaven ſhall the Children of the reſurrection, Saints, and Angels, continually ſend their Praiſes to God and the Lamb, and that unweariedly; for worthy is the Lamb to receive Power, Glory, and Dominion, for ever and ever, *Revel.* 7. 10.

7. 10, 11, 12. *And every creature in heaven, and earth heard I ſay Amen, Amen, Amen.*

Oh! ye Lords, Ladies, Princes, Kings, Queens, Potentates, and higheſt Mortal of the earth, joyn ye, for it becomes you well, and all ye with that kingly Prophet *David* in his three laſt Pſalmes 148, 149, 150. and with this I ſhall cloſe this little little book of yours which was made a little before, and juſt after a great ſickneſs, but the work is Praiſe the Lord from the heaven, Praiſe him in the higheſt, for the higheſt is too low for him. Praiſe him all ye Angels; an Angelical praiſe becomes him and them very well, praiſe him all ye hoſt, be ye what he will, praiſe him Sun and Moon for ye are man and wife to rule both day and night, and he made you both; praiſe him all ye Stars of light, which are as Sun and Moons children, and are of great

great influence to the children of men; praiſe him O heavens, air, ye terreſtrial, cœleſtial heavens, heaven of heavens, praiſe him and him alone, he only made you with the word of his power; and ye waters that be above the heavens, the airy heavens and clouds that we ſee, and in the deep; let the fountains of the deep praiſe him, he hath commanded and you were created, he eſtabliſh a Decree and you cannot paſs.

Praiſe him Dragons, and deep fiery Mountains, Hail, Snow, and Storms, and fulfil his word; Mountains, Hills, Trees, and Cedars, high Men, and low Men, little Beaſts, and Cattle, Creeping things, and Flying, little Ants, and mighty Eagles, Kings, Judges, Princes, and all People, young Lords, and mayden Ladies of nine, ten, eleven, twelve and thirteen; let them praiſe his name, for his name alone is excellent,

and

and before him let all fleſh be for ever ſilent. His glory is above the Heavens, ever was, is, and ever ſhall be; he alſo exalteth the horn of his people, Chriſt the horn of *David*, and the horn and ſalvation of the Church, as well as the praiſe of all his Saints, Male, and Female, for ye are all one in Chriſt Jeſus, and ſo are *Jews* and *Gentiles*, *Greeks* and *Scythians*, all Nations having drunk of his Blood, and Saints too, even the Children of *Iſrael*, a People near unto himſelf, yea, as the apple of his eye. *Praiſe ye the Lord, ſing a Song of Praiſe*, Pſalm 149. and rejoyce in your King; the Lord reigns, the Lord is King for ever and ever; let the Earth be glad; let them praiſe his Name in Dances, ſpiritual ones, with Timbrel and Harp, joy and comfort in their Souls; for the Lord taketh pleaſure in his People; ſhall a Worm do it in his hole? a Bird in the Sun? a Saint in God?

and

and not God in his people? Oh yes! he taketh pleaſure in his people, and will beautifie the meek with ſalvation.

We told you the meek ſhould inherit the earth a little before, but here is heaven and ſalvation too; Oh! Bleſſed are the meek, and bleſſed are all theſe bleſſed ones whom he takes pleaſure in.

Let the Saints be joyful in glory let them ſing upon their beds, go in all the divine and heavenly diſcoveries, of Gods love to their ſouls; and let a ſword be in their hands, the holy word of God which is as a two edged one to cut down all ungodly luſts and reigning ſins in their ſouls, yea, let the law of God as a golden chain bind their unruly Kingly luſts and Lordly ones too, from acting againſt God and their ſouls, for ever; and to execute on them the doom, that is, death and mortification as St. *Paul*

Paul ſaith, *Col.* 3. 5. *This honour all his Saints ſhall have*, that is, his ſanctified juſtified ones as I told you a little before; yea, in theſe no ſin ſhall ever reign as Kings and Noble men, for theſe are not under the Law, but under Grace, ſo ſaith the great Apoſtle, and experienced Saint St. *Paul*, *Rom.* 6.14.

Wherefore praiſe him in the ſanctuary, yea, that that is of all moſt proper, yea, in the congregation of his people, *yea, in the great congregation will I praiſe thee*, ſayes *David*; ay, and in the little one too; *I will praiſe thee with my whole heart, and my tongue ſhall be as the pen of a ready writer*, *Pſal.* 45. 1. *I will extol thee, O King, I will bleſs thee for ever and ever*, *Pſal.* 145. 1, 2. Every day will I bleſs thee; great is the Lord moſt worthy to be praiſed, his greatneſs none can reach; Ladies, Men, and Angels may try their skill, and

ſtrain

ſtrain their voices, but can never reach it, no, the uttermoſt thoughts of men and Angels cannot do it, for he is ſtill as far beyond them as the heavens are beyond the earth; yea, he is more excellent than all creatures can conceive to eternity: and Chriſt alſo fairer than the children of men, the chiefeſt of ten thouſands altogether lovely, *Pſa.*45.2.6. *Cant.* 5. 10. And ſaies God concerning Chriſt I will make thy name to be remembred in all generations, *And therefore ſhall the people love and praiſe thee for ever and ever.Pſal* 45.17. *And to thee ſhall every knee bow, Phil.* 2.10. that is, ſubmit and be diſpoſed of by Chriſt as he pleaſes and how he pleaſes; Oh! praiſe him for his acts, he hath led Captivity Captive, and is judge of quick and dead, according to his excellency give him praiſe, with Timbrel and Harp, yea, with ten ſtringed inſtruments, all the veins in tongue and heart

heart praiſe him, praiſe him, for muſical inſtruments has Chriſt put down in his Goſpel worſhip, and therefore 'tis the lip, 'tis the life, 'tis the heart, 'tis the ſoul, that muſt now praiſe him; O Lords, Lords, Ladies and other Engliſh Mortals! won't you joyn to Praiſe him? Then you are undone, utterly undone For EVER,

Written by WILLIAM BLAKE, *Houſe-keeper to the Ladies Charity-School.*

FINIS.

It

IT is humbly deſired, that what you or any of you, moſt noble Ladies, Gentlewomen, or others, are pleaſed to beſtow or give towards this good and great deſign, that you would be pleaſed to take a receipt on the backſide of Time, or Charity, ſealed with three ſeales, namely, the Treaſurers, Houskeepers, and Regiſters, and it ſhall be fairly recorded, and hung up in the School-houſe to be read of all from Time to Time, to the world's end we hope.